

EC 22 HISTORICAL DEVELOPMENT OF CHRISTIAN EXPANSION

(History of Missions) Mr. Moffett - Spring, 1987

Course Description

This survey of the expansion of the Christian church will outline the major periods of missionary outreach from the first to the 20th century, noting patterns of advance and decline and analyzing factors which may have contributed to success or failure. It will discuss changing theories and methods of mission, and will include biographical sketches of key missionary and national church leaders.

Textbook

The textbook will be Stephen Neill, A History of Christian Missions, (Penguin, 1964). Its purchase is recommended. Also worth buying, if you can find them, are any of the seven volumes of K.S. Latourette, A History of the Expansion of Christianity, and F.M. DuBose, Classics of Christian Missions.

Requirements

1. In addition to readings as assigned weekly in the textbook, 800 pages of reading from the list of recommended books (on the attached lists) will be required as follows:
 - 300 pages on pre-Reformation missions
 - 300 pages on post-Reformation missions
 - One missionary biography
2. Two book reports will be required. Each will contain a one-page outline or summary and an additional half-page of your own personal reaction to the book, whether positive or negative.
3. A mid-term test, tentatively scheduled for Thursday, April 2nd.
4. A 10-page term paper will be required on one of the suggested topics (list attached separately), OR on a subject of your own choice (which must be approved by the professor).

Schedule

Feb. 2	First class Classes on Mon. 11-12:00; Wed., Fri. 11:40-12:30
Mar. 12	First book report due
Apr. 2	Mid-term test (one hour). Tentative date.
Apr. 23	Second book report due
Apr. 30	Last class Term paper due on date set for final exam

Term papers and book reports may be turned in to the Faculty Secretary in Room 104 at 21 Dickinson Street. Any requests for time extensions or absences must be made to the office of Professional Studies in Room 118, Hodge Hall.

EARLY PERIOD

- Brown, L.W., The Indian Christians of St. Thomas. Cambridge: Univ. Press, 1956
Dubose, F.M., ed., Classics of Christian Missions. Nashville: Broadman, 1979
Harnack, A., The Mission & Expansion of Christianity in the First Three Centuries. N.Y.: Harper, 1962
K.S. Latourette, History of the Expansion of Christianity, I. N.Y.: Harper, 1937
Allen, Roland, Missionary Methods: St. Paul's or Ours? Gr. Rapids: Eerdmans, 1962
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Green, Michael, Evangelism in the Early Church. Gr. Rapids: Eerdmans, 1940
Hanson, R.P.C., St. Patrick. N.Y., Oxford, 1968
Hinson, E. Glenn, The Evangelization of the Roman Empire. Macon, GA: Mercer U. '81
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McMullen, R., Christianizing the Roman Empire (AD 100-400). New Haven: Yale U. Press, 1984
Thompson, E.A., The Visigoths in the Time of Ulfila. Oxford: Clarendon, 1966
Watt, Mary C., St. Martin of Tours. London: Sands, 1928

MEDIEVAL

- Latourette, K.S., Hist. of the Expansion of Christianity, II. N.Y.: Harper, 1938
Addison, James T., The Medieval Missionary: A Study of the Conversion of Northern Europe, Ad 500-1300. N.Y.: Int. Miss. Council, 1936
McNeill, John T., The Celtic Churches. Chicago: U. of Chi., 1974
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Dvornik, Francis, Byzantine Missions Among the Slavs. N. Brunswick: Rutgers, 1970
Trevor-Roper, H., The Rise of Christian Europe. London: Harcourt & Brace, 1965
Walrond, F.F., Christian Missions Before the Reformation. London: SPCK, n.d.
Zwemer, Samuel M. Raymond Lull: First Missionary to the Moslems. N.Y.: Funk & W. Plattner, F.A. Jesuits Go East...1541-1786. London: Burns & Oates, 1950

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- Axling, William, Kagawa. N.Y.: Harper, 1932
Andrews, C.F., Sadhu Sundar Singh: A Personal Memoir
Marshman, John Clark, Life and Times of Carey, Marshman and Ward. London, 1859
Broderick, J., Saint Francis Xavier, 1506-1552. London: Burns Oates, 1952
Padwick, Constance, Henry Martyn: Confessor of the Faith. London, S.C.M., 1922
Cronin, V., A Pearl to India: The Life of Robert de Nobili. Lond: Hart-Davis, 1959
Paton, W., Alexander Duff, Pioneer of Missionary Education. London: SCM 1922
Lewis, A.J., Zinzendorf the Ecumenical Pioneer. Phila.: Westm., 1962
Anderson, Courtney, To the Golden Shore: The Life of Adoniram Judson. Bost: Little Hubbard, Ethel Daniels, Ann of Ava. N.Y.: Friendship Pr., 1941
Wilson, D.C. Dr. Ida: The Story of Dr. Ida Scudder of Vellore. N.Y. 1958
Covell, Ralph R., W.A.P. Martin: Pioneer of Progress in China. G. Rapids: Eerd., '78
Pollock, John, Hudson Taylor and Maria. London, 1962
Tinker, Hugh, The Ordeal of Love: C.F. Andrews and India. Delhi: Oxford, 1979
Northcott, Cecil. Robert Moffat. N.Y.: Harper, 1961
Northcott, Cecil. David Livingston: His Triumph, Decline and Fall. Phila.: West. '73
Tucker, Ruth A. From Jerusalem to Irian Jaya. Grand Rapids: Zondervan, 1983
Buchan, James. The Expendable Mary Slessor

Outline and Main Chronological Divisions

There is no single satisfactory way to divide the history of the development of Christian Missions into neat regular time periods. There are too many currents and counter-currents to fit a systematic pattern. You should be familiar, however, with some of the better known attempts.

I. The most familiar pattern divides church history of which missions history is a part, into three periods: Ancient, Medieval and Modern. But there is no agreement as to when one ends and the next begins:

1. Ancient is variously dated up to Constantine (300 AD) or as late as the conversion of northern Europe beginning in 700 AD.
2. Medieval, therefore, begins either in 300 or 700 AD, but by common consent ends with the Reformation, 1500 AD.
3. Modern, however, sometimes excludes the Reformation (which is often put in a separate period by itself) and may begin as late as 1650 to 1750, (the "Enlightenment" and Deism).

II. But Kenneth Scott Latourette's classic history of missions, the History of the Expansion of Christianity charts the history of the church in terms of waves of advance and recession:

1. The First Advance: Christianity Wins the Roman World (1-500)
2. The Great Recession: Barbarians and Muslims (500-950)
3. The Rising Tide in the West: Second Advance by Roman Catholics, Nestorians and Orthodox (950-1350)
4. The Second Recession: Fall of Mongols, Rise of Turks, Decline of the Papacy (1350-1500).
5. Three Centuries of Advance: Reformation and Counter-Reformation (1500-1750)
6. The Third Recession and Signs of Revival (1750-1815)
7. The Great Century: the Modern Missionary Movement (1815-1914)
8. Advance through Storm (1914-1945)
[To which we might add]:
9. Rising Tide in the Third World (1945-2000)

III. Our major textbook, however, Stephen Neill's A History of Christian Missions separates mission history up to 1500 AD into three periods of roughly 500 years each, and shorter irregular periods thereafter:

1. The Conquest of the Roman World (100-500 AD)
2. The Dark Age (500-1000 AD)
3. Early European Expansion (1000-1500)
4. The Age of Discovery (1500-1600)
5. Roman Catholic Missions (1600-1787)
New Beginnings, East and West (1600-1800)
6. New Forces in the West (1792-1858)
7. Heyday of Colonialism (1858-1914)
Rome, the Orthodox and the World (1815-1914)
8. 1914 and After

IV. Still another systematic and easily remembered alternative comes from Ralph Winter, whose mathematical mind divides missions into equal periods of 400 years each:

1. Encounter with the Roman Empire; Rapid expansion (30-400 AD)
2. Encounter with Barbarians and Muslims; Structures of mission and the rise of Monasticism (400-800 AD)
3. Encounter with the Viking World; Irregular expansion (800-1200 AD) with special notice of the Celtic church.
4. Upheaval in Western Europe, and the Reformation (1200-1600)
5. Encounter with the Non-Western World (1600-2000 AD)

MISSIONS CHRONOLOGY

<u>AD</u>	(many of the dates below are approximate)
19 ?	Gundaphar becomes King in Northwest India
34	Philip and the Ethiopian eunuch
40	Addai's mission to Edessa (Osrhoene) (?)
45-49	Paul's first missionary journey, Asia Minor
50-52	Paul's mission to Europe (Greece)
50	Mission of Thomas to India (?)
54	Nero's persecution of Christians in Rome
180?	Conversion? of Abgar VIII of Osrhoene (Edessa)
96	Reports of Christians among the Bactrians (Afghanistan)
300	David, Nestorian bishop, to India (?)
301	Tiridates, king of Armenia, converted by Gregory the Illuminator
311/13	Conversion of Constantine and Edict of Toleration
320	Arian Controversy
325	Council of Nicaea
328	Frumentius consecrated bishop for Ethiopia
	330 Constantinople founded
339-380	The great Persian persecution
341	Mission of Ulfilas to the Goths
345/6	Thomas the Merchant brings Christian refugees to India (?)
	361 Julian the Apostate
367	Mawiyya, "first Arab Christian queen".
	407 Romans evacuate Britain
	410 Alaric sacks Rome
410	First Nestorian Synod (Issac's)
413	Mission of Hayyan to Yemen (?)
420	2nd Nestorian Synod (Yaballaha's) declares Asia's independence
431	Patrick returns to Ireland
432	Nestorius condemned
440	Pope Leo the Great (r. 440-461)
451	Council of Chalcedon condemns monophysites
457/8	Egyptian monophysites (Copts) separate from west
	476 Last western Roman emperor
486	School of Edessa exiled to Persia (Nisibis)
496	Clovis, King of the Franks, converted
497	Shah Kavadh of Persia sheltered by Christian Huns in Bactria
523	Christian Ethiopia invades Yemen, aids Arabian Christians
529	Benedict founds monastery at Monte Cassino
540	Mar Aba I, Nestorian Patriarch
542	Jacob Baradaeus initiates Monophysite missions, western Asia
547	Cosmas Indicopleustes finds Christians in India and Ceylon
550 ?	Scriptures translated into language of Huns, Bactria
	552 Justinian reunites Rome
563	Columba, "apostle to Scotland", founds Iona
	568 Lombards take Roman west
	571 Birth of Mohammed
590	Pope Gregory the Great (r. 590-604)
597	Augustine of Canterbury's mission to Britain
	611 Roman Empire becomes Greek
	622 The Hegira (to Medina)
	633 Death of Mohammed
635	Alopen; Nestorian mission to T'ang China
	Aidan; mission from Iona to northern England (Northumbria)
	642 Persia falls to Islam

Missions Chronology - continued

AD

- 664 Synod of Whitby; Celtic and papal missions begin to merge
- 692 Willibrord; beginning of Anglo-Saxon missions to Europe
- 698 Persecution of Nestorians in China
- 699 Theodore of Tarsus to Canterbury
- 710 Islam invades Spain
- 716 Boniface (Winfrith), "apostle to Germans", to Europe
- 732 Charles Martel stops Arabs
- 745 China's Nestorians change name from "Persian" to "Syrian" church
- 751 Chinese clash with Arabs
- 756 Charlemagne, Kg. of Franks
- 774 Copper charter granted to Christians in India (Kerala)
- 781 Nestorians consecrate bishop for Central Asiatic Turks
- 786 Danes attack England
- 800 Pope crowns Charlemagne Holy Roman Emperor
- 826 Ansgar, "Apostle to the north"; mission to the Danes
- 863 Cyril and Methodius, "apostles to the Slavs", in Bohemia
- 864 Baptism of Boris, king of the Bulgars
- 920 Nestorian bishopric in Burma, at Pegu
- 954 Olga of Kiev baptized, beginning of mission to Russia
- 966/7 Duke Mieszka of Poland baptized
- 983 Bp. Adalbert of Prague begins Czech mission to Magyars, Poles
- 987 Conversion of archduke Vladimir of Kiev (Russia)
- 1000 Stephen, king of Hungary, leads mass conversion of Magyars
- 1009 Nestorians convert prince of the Keraites (Mongolia)
- 1096 The first Crusade; Christians invade Seljuk Turk empire
- 1217 Dominic organizes Dominicans
- 1219 Francis of Assisi preaches to the Sultan of Egypt
- 1266 Kublai Khan asks Pope for missionaries to Mongols
- 1275 Nestorian church reorganized in Far East
- 1281 Nestorians elect Mark, a Mongol monk, as Patriarch in Baghdad
- 1294 John of Montcorvino brings Roman Catholicism to China
- 1315 Raymond Lull, missionary to Muslims, martyred in Algeria
- 1330 Jordanus, first Roman Catholic bishop in India (Kerala)
- 1358 Tamerlane begins extinction of Christianity in Central Asia
- 1370 Mongolia converts to Buddhism
- 1453 Fall of Constantinople
- 1457 United Brethren (Moravians) organize Christian village
- 1480 Russia expels Muslim Mongols; restores Christian state
- 1482 First Roman Catholic missionaries to Zaire
- 1486 Portuguese convert African chief in Senegal
- 1491 King of Benin (Nigeria) baptized
- 1492 Columbus to America
- 1493 Pope divides world between Portugal (Africa, Asia) and Spain for missions.
- 1500 African chief in Congo baptized
- 1503 Franciscan college in Haiti
- 1511 First Roman Catholic diocese in America (Puerto Rico)
- 1512 First mission to Cuba (Dominicans)
- 1518 Martin Luther's theses
- 1550 First Roman Catholic missionaries in Tanzania

Suggested Topics for a Term Paper

Did Thomas Reach India? A Look at the Evidence.

Stages of Mission: Examples and Problems of Dividing Missions History into Alternating Periods of Advance and Decline.

The Conversion of the Roman Empire: Reasons for the Success

Celtic Missions: Historical Sketch and Analysis

Benedict: The Man, the Rule, and the Effect on Missions.

Gregory the Great and His Principles of Mission Strategy.

Cyril and Methodius: Mission, Imperialism and Church Politics.

The Emergence of Missionary Orders in Medieval Europe (Choose one order).

The Missionary Methods of Francis Xavier and de Nobili in India: A Contrast.

Matthew Ricci: A Case Study in Mission Strategy.

The Rites Controversy in China: Lessons for Contextualization

Why Did the Nestorians Disappear in China?

The Moravians and Missions

Hudson Taylor and the Voluntary Principle in Missions

The 1837 Presbyterian Controversy on Voluntary Societies.

A History of Missions in your own Denomination (Brief historical outline, and analysis of strengths and missions. Where most successful?
Statistics of personnel rise or decline and financial support.

Third World Missions

The Impact of Student Movements on Missions

Analytical biography of a missionary or national church leader.

19th Century Women and Missions

Missions to Native Americans

OR choose a topic yourself which interests you, and secure the approval of the professor.

INTRODUCTION

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*Willibald, The life of St. Boniface. Cambridge: Harvard U., 1916.
H. H. Howarth, Augustine the Missionary. Lond.: J. Murray, 1913*

Recommended Reading List

Modern Period

- R. Pierce Beaver, *American Missions in Bicentennial Perspective*. S. Pasadena: William Carey, 1977
- A.J. Frew, *One hundred Years [N. Presbyterian USA]*. NY: Revell, 1936
- Valter Buhlmann, *The Coming of the Third Church*. Maryknoll, NY: Orbis, 1978
- John Lester, *To All the World*. London: World Christian Books, #35, 1956
- D.H. Glover & J.H. Kane, *The Progress of World-wide Missions*. NY: Harper, '60
- Ronald Goddall: *A History of the London Missionary Society 1895-1945*. Oxford, 1954
- F.F. Goodsell, *Ye Shall Be My Witnesses [ABCeM]*. Boston, 1959
- Martin P. Harney, *The Jesuits in History*. NY: America Press, 1941
- Christopher Hollis, *The Jesuits*. NY: Macmillan, 1968
- R.P. Millot, *Missions in the World Today [R.C.]*, NY: 20th c. Enc. Cath., '61
- F. Steck: *History of the Church Missionary Society*, vol 4. London: 1914
- R.G. Torbet, *Verities of Faith [American Baptist]*. Philadelphia: 1955
- W. Reginald Wheeler, *The Crisis Decade 1937-47 [N. Presbyterian USA]*. NY: Bd. of Foreign Missions, Presb. USA, 1951
- Ralph Winter. *The 25 Unbelievable Years*. S. Pasadena: Wm. Carey, 1970

Africa

- T.A. Peotham, *Christianity and the New Africa*. London: Pall Mall, 1967
- Peter Fall, *The Growth of the Church in Africa*. Grand Rapids: Zondervan, '79
- C.P. Groves, *The Planting of the Church in Africa*, vol. 1. London: Lutterworth, 1948. pp. 147-311.
- Adrian Hastings, *A History of African Christianity 1950-1975*. Cambridge: Cambridge U., '79
- " , *Church and Mission in Modern Africa*. London: 1967
- A. Lind, *African Saint: The Story of Apolo Kivebulaya*. London: 1963
- Foland Oliver, *The Missionary Factor in East Africa*. London: Longmans, Green, 1952
- G.C. Oosterhuizen, *Postcolonial Penetration into the Indian Community in South Africa*. Lutheran Human Sciences Research Council, 1975
- Lamin Sanneh, *West African Christianity*. Maryknoll NY: Orbis, 1983
- Charles J. Tcher, ed., *The Church in Africa*. 1977. S. Pasadena: W. Carey, '77

East Asia

- G. Thompson Brown, *The Church in the People's Republic in China*. Richmond: John Knox, 1987. rev. ed.
- Archie B. Crouch, *Rising Through the Dust [China]*. NY: Friendship Pr. 1948
- Francis B. Jones, *The Church in Communist China*. NY: Friendship Press, 1962
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- C. Cary-Elwes. *China and the Cross [R.C.]*. London, 1957
- C.P. Peery, *The Christian Century in Japan 1549-1650*. Cambridge U., 1951
- Richard H. Drummond. *A History of Christianity in Japan*. Grand Rapids: Eerdmans, 1971
- C. W. Iglehart, *A Century of Protestant Christianity in Japan*. Rutland, Vermont: Tuttle, 1959
- Joseph Ferrès, *A History of the Catholic Church in Japan*. Tokyo: Oriens Institute, 1973
- W.T. Thomas. *Protestant Beginnings in Japan: 1859-89*. Rutland, VT: Tuttle, '59

Tomonobu Yanagata, *A Short History of Christianity in Japan*. Sendai: Seisho Tosho Kankokai, 1957

Allan D. Clark, *History of the Church in Korea*. Seoul: Korean CLS, rev. ed. 1973

Martha Huntley, *Caring, Growing, Sharing [Korea, 1884-1919]*. NY: Friendship Press, 1984

J.C.H. Kim & J.J.S. Chung, *Catholic Korea*. Seoul: Cath. Korea Publ., 1964

Samuel H. Moffett, *The Christians of Korea*. NY: Friendship Press, 1962

G.C. Paik, *History of Protestant Missions in Korea 1832-1910*. Seoul: Yonsei University, 1975

Roy Shearer, *Wildfire: Church Growth in Korea*. S. Pasadena: Wm. Carey, 1966

John Allan, *The Rising of the Moon [Unification Church]*. Great Britain: Hunt, Barnard, 1980

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Basil Matthews, *The Church Takes Root in India*. NY: Friendship Press, 1938

Stephen Neill, *The Story of the Christian Church in India and Pakistan*. Grand Rapids: Eerdmans, 1970

Julius Richter, *A History of Missions in India*. NY: Revell, 1908

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W.J.T. Small, *A History of the Methodist Church in Ceylon 1814-1946*.

Colombo: Wesley Press, 1970

Jonathan Lindell, *Nepal and the Gospel of God*. Kathmandu, Nepal:

United Mission to Nepal, 1979

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Latin America

MISSIONS CHRONOLOGY

<u>AD</u>	
19 ?	Gundaphar becomes King in Northwest India
34	Philip and the Ethiopian eunuch
40	Addai's mission to Edessa (Osrhoene) (?)
45-49	Paul's first missionary journey, Asia Minor
50-52	Paul's mission to Europe (Greece)
50	Mission of Thomas to India (?)
54	Nero's persecution of Christians in Rome
180?	Conversion? of Abgar VIII of Osrhoene (Edessa)
96	Reports of Christians among the Bactrians (Afghanistan)
300	David, Nestorian bishop, to India (?)
301	Tiridates, king of Armenia, converted by Gregory the Illuminator
311/13	Conversion of Constantine and Edict of Toleration
320	Arian Controversy
325	Council of Nicaea
328	Fruentius consecrated bishop for Ethiopia
	330 Constantinople founded
339-380	The great Persian persecution
341	Mission of Ulfilas to the Goths
345/6	Thomas the Merchant brings Christian refugees to India (?)
	361 Julian the Apostate
367	Mawiyya, "first Arab Christian queen".
	407 Romans evacuate Britain
	410 Alaric sacks Rome
410	First Nestorian Synod (Issac's)
413	Mission of Hayyan to Yemen (?)
420	2nd Nestorian Synod (Yaballaha's) declares Asia's independence
431	Patrick returns to Ireland
432	Nestorius condemned
440	Pope Leo the Great (r. 440-461)
451	Council of Chalcedon condemns monophysites
457/8	Egyptian monophysites (Copts) separate from west
	476 Last western Roman emperor
486	School of Edessa exiled to Persia (Nisibis)
496	Clovis, King of the Franks, converted
497	Shah Kavadh of Persia sheltered by Christian Huns in Bactria
523	Christian Ethiopia invades Yemen, aids Arabian Christians
529	Benedict founds monastery at Monte Cassino
540	Mar Aba I, Nestorian Patriarch
542	Jacob Baradaeus initiates Monophysite missions, western Asia
547	Cosmas Indicopleustes finds Christians in India and Ceylon
550 ?	Scriptures translated into language of Huns, Bactria
	552 Justinian reunites Rome
563	Columba, "apostle to Scotland", founds Iona
	568 Lombards take Roman west
	571 Birth of Mohammed
590	Pope Gregory the Great (r. 590-604)
597	Augustine of Canterbury's mission to Britain
	611 Roman Empire becomes Greek
	622 The Hegira (to Medina)
	633 Death of Mohammed
635	Alopen; Nestorian mission to T'ang China
	Aidan; mission from Iona to northern England (Northumbria)
	642 Persia falls to Islam

Missions Chronology - continued

<u>AD</u>	
664	Synod of Whitby; Celtic and papal missions begin to merge
692	Willibrord; beginning of Anglo-Saxon missions to Europe
698	Persecution of Nestorians in China
699	Theodore of Tarsus to Canterbury
	710 Islam invades Spain
716	Boniface (<u>Winfrith</u>), "apostle to Germans", to Europe
	732 Charles Martel stops Arabs
745	China's Nestorians change name from "Persian" to "Syrian" church
	751 Chinese clash with Arabs
	756 Charlemagne, Kg. of Franks
774	Copper charter granted to Christians in India (Kerala)
781	Nestorians consecrate bishop for Central Asiatic Turks
	Nestorian monument in China
	786 Danes attack England
800	Pope crowns Charlemagne Holy Roman Emperor
826	Ansgar, "Apostle of the north"; mission to the Danes
863	Cyril and Methodius, "apostles to the Slavs", in Bohemia
864	Baptism of Boris, king of the Bulgars
920	Nestorian bishopric in Burma, at Pegu
954	Olga of Kiev baptized, beginning of mission to Russia
966/7	Duke Mieszko of Poland baptized
983	Bp. Adalbert of Prague begins Czech mission to Magyars, Poles
987	Conversion of archduke Vladimir of Kiev (Russia)
1000	Stephen, king of Hungary, leads mass conversion of Magyars
1009	Nestorians convert prince of the Keraites (Mongolia)
1096	The first Crusade; Christians invade Seljuk Turk empire
1217	Dominic organizes Dominicans
1219	Francis of Assisi preaches to the Sultan of Egypt
1266	Kublai Khan asks Pope for missionaries to Mongols
1275	Nestorian church reorganized in Far East
1281	Nestorians elect Mark, a Mongol monk, as Patriarch in Baghdad
1294	John of Montcorvino brings Roman Catholicism to China
1315	Raymond Lull, missionary to Muslims, martyred in Algeria
1330	Jordanus, first Roman Catholic bishop in India (Kerala)
1358	Tamerlane begins extinction of Christianity in Central Asia
1370	Mongolia converts to Buddhism
	1453 Fall of Constantinople
1457	United Brethren (Moravians) organize Christian village
1480	Russia expels Muslim Mongols; restores Christian state
1482	First Roman Catholic missionaries to Zaire
1486	Portuguese convert African chief in Senegal
1491	King of Benin (Nigeria) baptized
	1492 Columbus to America
1493	Pope divides world between Portugal (Africa, Asia) and Spain for missions.
1500	African chief in Congo baptized
1503	Franciscan college in Haiti
1511	First Roman Catholic diocese in America (Puerto Rico)
1512	First mission to Cuba (Dominicans)
	1518 Martin Luther's theses
1550	First Roman Catholic missionaries in Tanzania

EC 22. History of Missions.

Suggested Topics for a Term Paper

Did Thomas Reach India? A Look at the Evidence.

Stages of Mission: Examples and Problems of Dividing Missions History into Alternating Periods of Advance and Decline.

The Conversion of the Roman Empire: Reasons for the Success

Celtic Missions: Historical Sketch and Analysis

Benedict: The Man, the Rule, and the Effect on Missions.

Gregory the Great and His Principles of Mission Strategy.

Cyril and Methodius: Mission, Imperialism and Church Politics.

The Emergence of Missionary Orders in Medieval Europe (Choose one order).

The Missionary Methods of Francis Xavier and de Nobili in India: A Contrast.

Matthew Ricci: A Case Study in Mission Strategy.

The Rites Controversy in China: Lessons for Contextualization

Why Did the Nestorians Disappear in China?

The Moravians and Missions

Hudson Taylor and the Voluntary Principle in Missions

The 1837 Presbyterian Controversy on Voluntary Societies.

A History of Missions in your own Denomination (Brief historical outline, and analysis of strengths and missions. Where most successful? Statistics of personnel rise or decline and financial support.

Third World Missions

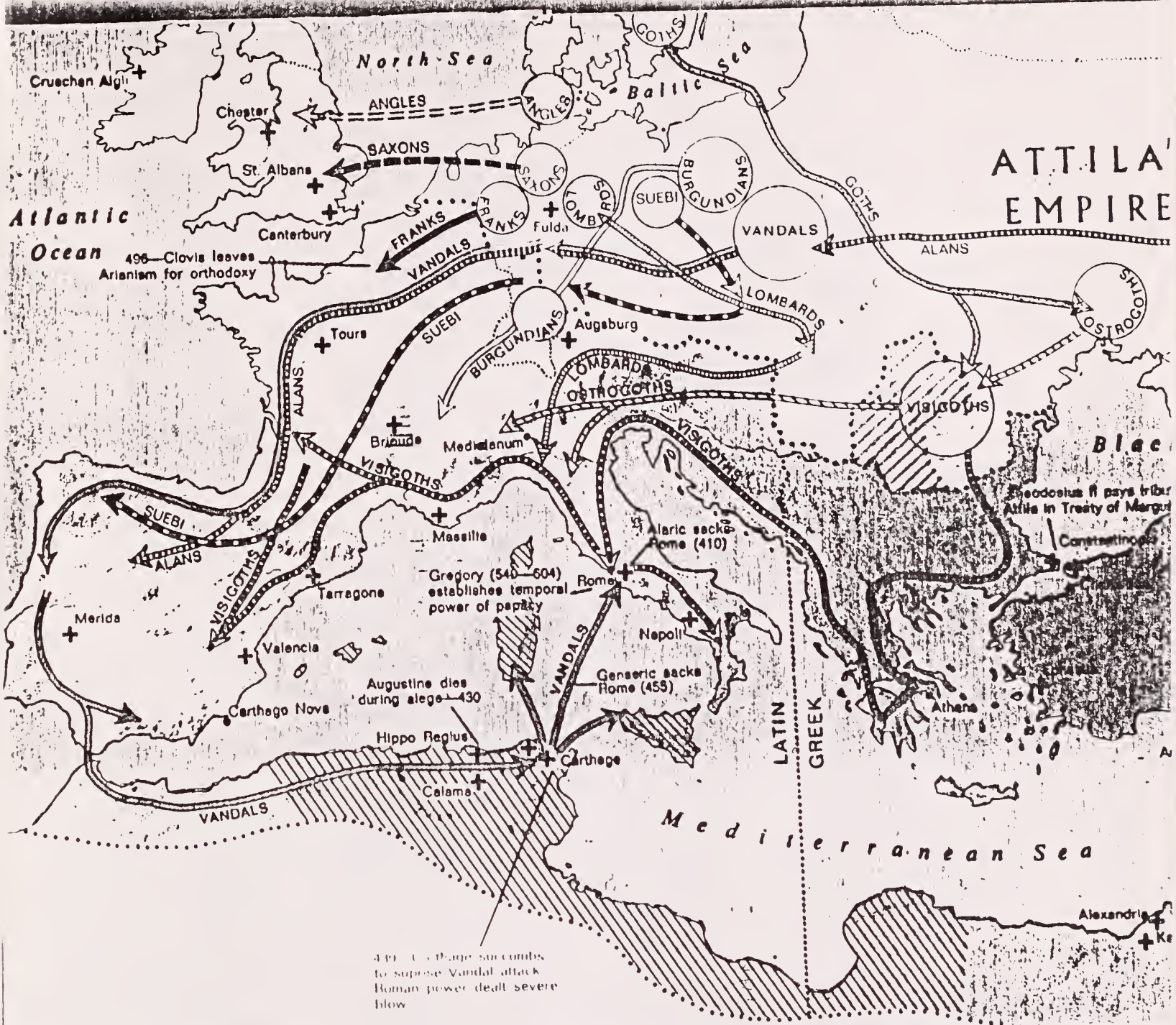
The Impact of Student Movements on Missions

Analytical biography of a missionary or national church leader.

19th Century Women and Missions

Missions to Native Americans

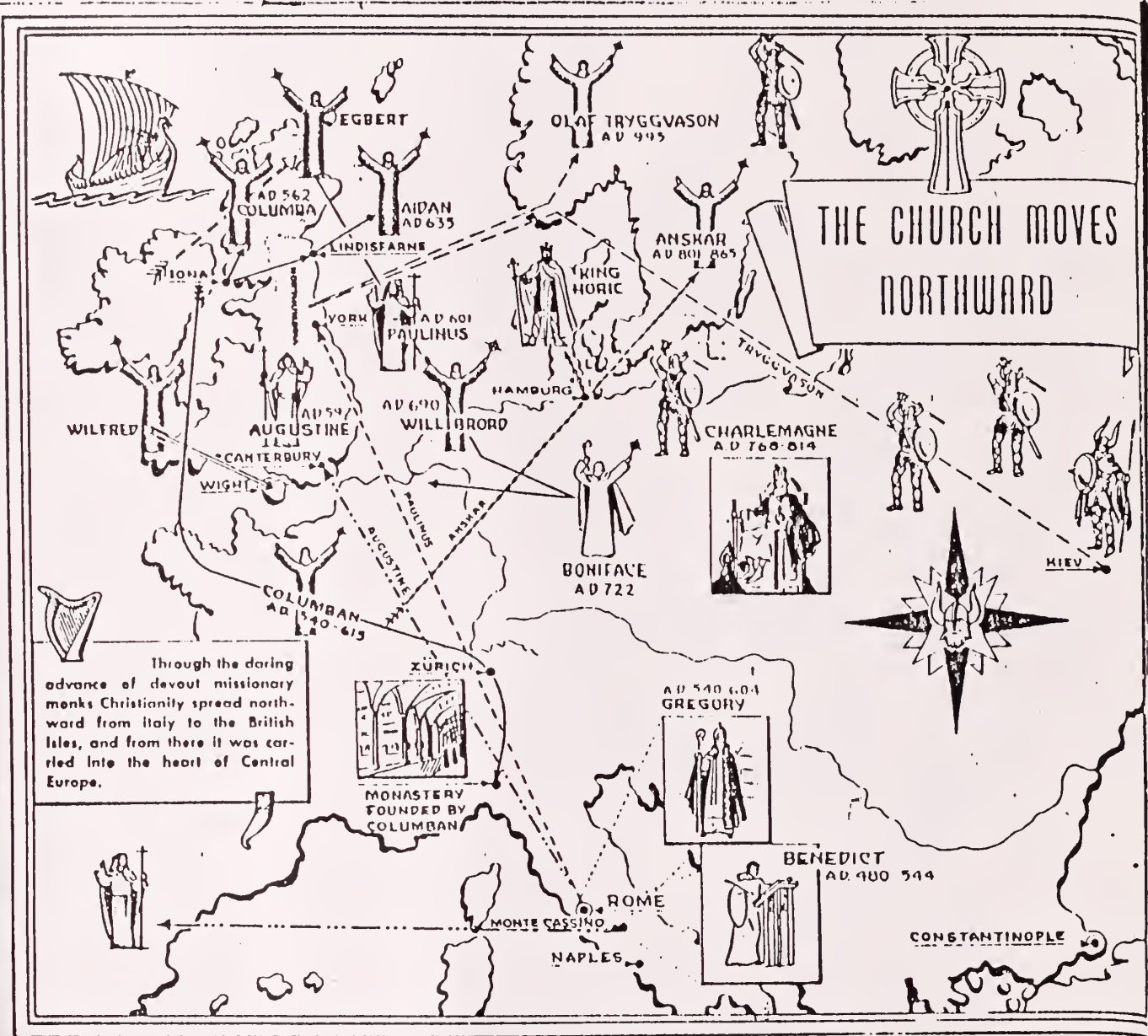
OR choose a topic yourself which interests you, and secure the approval of the professor.



- Boundary of Hadrian's Empire
- - - - - Attila Empire
- Hadrian's Empire
- Areas lost by Roman Empire 138—395
- ▨ Vandal Kingdom of Genseric (439—77)
- + Christian pilgrimage center

DECLINE OF ROMAN AUTHORITY 5TH-6TH CENT.

Franklin H. Littell. Atlas



Basil Matthews, *Forward Through the Ages* (1951)

Brethren has been left among us. We hope many will go on foreign
 missions - we hope many will go to "the west" & as for N. England,
 what shall we say? we wish her well, but let her eat the
 bread she has before she cries for ~~more~~. Only the very least of
 our fears rest upon her. If she would not stave, let her awake out
 of sleep. Her resources are sufficient to evangelize the world, & certain
 it is true that she should evangelize herself. Besides, we are quick
 to believe that the pains of hunger will dispel daydreams be
 fore they produce death. - Brethren we must cease. Remember us in
 the love - Pray for us - "Our fears our hopes, our aims are one,
 our comforts & our cares!" - It will ever rejoice
 us to hear from you. - In behalf of the Brethren,
 I am respectfully yours in Christian love,
 Ebenezer P. Leavenworth

18/4


Mr John Thompson
 Mrs. Sem. Princeton
 N. J.

Singh

No. III.

Ebenezer P. Leavenworth
 Andover Mar 29, 1858
 Methodist Society

N. S. 1858

cially for the success with which he is helping it among you. May
God ever continue to smile upon all its interest & upon all
its members; & may the time never arrive when there shall not be
found within its enclosure, those who are ready to catch the
falling mantle of its: sainted founders & wear it into any
portion of our globe when there shall be souls to be rescued
from sin & perdition.

As to your enquiry respecting the origin of our society, I trust
you will not be disappointed if I copy a "Historical sketch of [it]" made
out many years ago by the venerated Fiske. It reads as follows:

"The date of the constitution shows that it was formed in 1808, at
Williams College. There is no doubt that Samuel J. Mills was the first whose
suggestions were interested in the object. I believe he had some thoughts, & perhaps
some resolutions on the subject before he commenced study at
College. His determinations were matured. I do not know at what time he
first communicated his views to others; but at the close of his second year, he
Fisk & Richards of the same class, and a few others, had consulted & prayed, &
formed the constitution. One of them told me either that the articles were
agreed upon, or that the constitution was adopted one afternoon in the
vicinity. They had walked abroad for this purpose, a shower arose & they
sought shelter behind a stack of hay, & in that retreat transac-
ted their business.

For a considerable time their correspondence was carried on, in
part, in the character they had formed for the purpose. I received several
letters & wrote several in part, in this character.

Two or three years after the society was formed Ezra Fisk, was sent
by the Brethren to Middlebury College to promote the good object there.
The Brethren defrayed his expenses. Bro Fairchild joined them or soon af-
ter Munroe Henry, classmate of Mills, was either a member at first, or
soon joined. His name is not now in the journals nor annexed to the constitu-
tion. He soon left Williams & went to Middlebury College. After leaving College,
he studied law, & is now (1814) in the practice of it at Ferrisburgh, Vermont.
He is active in supporting the Gospel, but is not known as a professor of Religion.

We have the original constitution in the character, altered to in the
text, which was invented for the purpose. Perhaps it will gratify you to have
the original. I will essay to make the disjunctives as well as I can.

A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z. }
C. 1. 1. C. O. J. S. D. F. J. N. P. S. L. E. P. B. J. L. V. E. E. J. H. S. }
of 1821/1822

to be used in the year 1808

COURSE TITLE: History of Christian Expansion COURSE NO.: EC 22

PROFESSOR: MOFFETT

TBA use only:

NO. ENROLLED: _____

PLEASE TYPE AND DOUBLE SPACE

TITLE (PLEASE STAR * REQUIRED TEXTS)	AUTHOR	PUBLISHER	pb?	No. in Stock	No. Ordered/Date	Status or No. Rec'd/Date	No. Reordered/Date	No. Reorder Rec'd/Date
* A History of Christian Missions	Stephen Neill	Penguin	yes					
* Classics of Christian Missions.	F.M. DuBose	Broadman	yes					
* A Hist. of the Expansion of Xty vols I-III; VI_VII	K.S. Latourette	Harper	yes					
<u>Recommended</u>								
American Missions in Bicentennial Perspective.	P. Beaver	Wm. Carey	yes					
Jesuits Go East..1541-1786.	F.A. Plattner	Burns & Oates	no					
The Visigoths in the Time of Ulfilas	E.A. Thompson	Oxford	no					
The Celtic Churches	J.T. McNeill	Macmillan	no					
Byzantine Missions Among the Slavs	Francis Dvornik	Rutgers	no					
From Jerusalem to Irian Jaya	Ruth A. Tucker	Zondervan	yes					
The Planting of Christianity in Africa. vol. I	C.P. Groves	Lutterworth	no					
The 25 Unbelievable Years 1945-69	Ralph Winter	Wm. Carey	yes					

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INTRODUCTION

HISTORY OF MISSIONS

EC 22

In the first of his seven volumes on the History of the Expansion of Christianity, Prof. Kenneth Scott Latourette of Yale, the greatest historian of missions in this century, begins the first of his seven-volume History of the Expansion of Christianity with two of Matthew's parables of the Kingdom — the parable of the mustard seed "which, when it is sown in the earth, is less than all the seed of the earth; but when it is sown, it groweth up, and becomes greater than all herbs."; and the parable of the leaven "which a woman took and hid in three measures of meal, till the whole was leavened."

"Christianity began as a small Jewish sect," he writes, "looked at askance by the leaders of the nation, numerically one of the least considerable of the many faiths and religious societies of the recently founded Roman Empire. Yet geographically, it has spread more widely than any other religion in all the millenniums of mankind's long history." Its largest segment, "the Roman Catholic Chh, is to be found in more countries and peoples than any other organization, political, ~~social~~ economic, or ecclesiastical, ever known to man." Its influence, too, has been immense, but immeasurable.

"Who can determine, for instance, precisely, ~~for instance~~, how far the family

of 20th century Europe and America has been moulded by it, to what extent 19th and 20th democracy is its product, or even to what degree the abolition of human slavery in the 19th century among Western peoples can be ascribed to it? Yet that into all three of these Christianity has entered no one with a knowledge of the facts can well deny. The Christian heaven has to a greater or less ~~degree~~ extent modified every environment into which it has penetrated." (Vol. I, p. ix).

That was written almost fifty years ago. ~~Since~~ ~~But~~ ~~the~~ ~~Despite~~ Latourette's solid optimism about ^{the} Christian ^{world} mission and its growth and expansion, was most reassuring then. But since then both the Christian ^{evl.} ~~mission~~ and the Christian world mission have received some pretty hard knocks. We've had ~~the~~ "God is dead" theology, and "Missionary go home" Christianity to contend with, and Christians aren't quite as sure as they once were that missions are here to stay.

Well, God isn't as dead as the "death of God" theologians once thought. You can buy their books today by weight on the publisher's dead-end shelves, and the Bible is still, surprisingly, the best-selling book in the world. And the missionary, instead of going home, is still going out to the ends of the earth - whether it be the Congo, or Burma or Burundi in ever increasing, ~~more~~ not decreasing numbers.)

[In the five years from 1975-79, American missionary personnel increased 27% (from 35,000 to 44,500), and if short-term missionaries are factored in on a year-for-year basis, the leap upward is even more dramatic] - a 50% increase in the number of American missionaries ^{incl. short-term} in five years. ⁽¹⁹⁷⁵⁻⁷⁹⁾. And better yet - missions can no longer be described in terms of western missionaries going overseas into the third-world. The great new fact in missions today is that the third-world itself has become a missionary base. Third-world missions is the ^{most} exciting new phase of the Christian world mission, ~~that~~ ^{it} is just beginning, but ~~which~~ ^{it has} already ~~been~~ added [15,000 to] 20,000 new missionaries to the world's missionary force ~~just~~ ^{just} in ^{the} last ^{twenty-five} ~~few~~ years. (1961-85).

But if you are still somehow discouraged about missions, take another look at the history of missions, which is what this course is all about. Missions has been counted out before. And it has always come back.

Outline and Main Chronological Divisions

"History doesn't make period; historians do."

There is no single satisfactory way to divide the history of the development of Christian Missions into neat regular time periods. There are too many currents and counter-currents to fit a systematic pattern. You should be familiar, however, with some of the better known attempts.

- I. The most familiar pattern divides church history of which missions history is a part, into three periods: Ancient, Medieval and Modern. But there is no agreement as to when one ends and the next begins:

1-300? 1-700?

1. Ancient is variously dated up to Constantine (300 AD) or as late as the conversion of northern Europe beginning in 700 AD.
2. Medieval, therefore, begins either in 300 or 700 AD, but by common consent ends with the Reformation, 1500 AD.
3. Modern, however, sometimes excludes the Reformation (which is often put in a separate period by itself) and may begin as late as 1650 to 1750, (the "Enlightenment" and Deism).

1500

- II. But Kenneth Scott Latourette's classic history of missions, the History of the Expansion of Christianity charts the history of the church in terms of waves of advance and recession:

1. The First Advance: Christianity Wins the Roman World (1-500)
2. The Great Recession: Barbarians and Muslims (500-950)
3. The Rising Tide in the West: Second Advance by Roman Catholics, Nestorians and Orthodox (950-1350)
4. The Second Recession: Fall of Mongols, Rise of Turks, Decline of the Papacy (1350-1500).
5. Three Centuries of Advance: Reformation and Counter-reformation (1500-1750)
6. The Third Recession and Signs of Revival (1750-1815)
7. The Great Century: the Modern Missionary Movement (1815-1914)
8. Advance through Storm (1914-1945)
[To which we might add]:
9. Rising Tide in the Third World (1945-2000)

- III. Our major textbook, however, Stephen Neill's A History of Christian Missions separates mission history up to 1500 AD into three periods of roughly 500 years each, and shorter irregular periods thereafter:

1. The Conquest of the Roman World (100-500 AD)
2. The Dark Age (500-1000 AD)
3. Early European Expansion (1000-1500)
4. The Age of Discovery (1500-1600) *Keep a Jesuit's Mission in India Japan*
5. Roman Catholic Missions (1600-1787) *Keep a Jesuit's Mission in India Japan*
New Beginnings, East and West (1600-1800) *on the whole 1st*
6. New Forces in the West (1792-1858) *India, China, America*
7. Heyday of Colonialism (1858-1914)
Rome, the Orthodox and the World (1815-1914)
8. 1914 and After

IV. Still another systematic and easily remembered alternative comes from Ralph Winter, whose mathematical mind divides missions into equal periods of 400 years each:

1. Encounter with the Roman Empire; Rapid expansion (30-400 AD)
2. Encounter with Barbarians and Muslims; Structures of mission and the rise of Monasticism (400-800 AD)
3. Encounter with the Viking World; Irregular expansion (800-1200 AD) with special notice of the Celtic church.
4. Upheaval in Western Europe, and the Reformation (1200-1600)
5. Encounter with the Non-Western World (1600-2000 AD)

Still another important systematization of the ^{statistical} history of Christian expansion is that of David Barnett, editor of the invaluable World Christian Encyclopedia. Just last fall he published an article in The International Bulletin of Missionary Research (Vol. 8, No. 4 - Oct, 1984. pp 160-167):

Era I. The Apostolic Era (Pneumatic Era), 30-500 A.D.

Main characteristic - global witness.
 Main single innovation - Pneumatic mission

Prophet - Luke, whose vision was reaching the whole world.

Aspect of Great Commission - "Go".

Implementer - Paul.

World population at start of era, ^{not end} ^{+ additions during era.} 169,700,000 [+ 24,700,000 = 142%

Christians at start of era 2,000 = 0.0% of world pop

Christians at end of era 43,400,000 = 22.4% of world pop
 = + 43,398,000

Era II. The Ecclesiastical Era (Baptismal era) 500-1750 A.D.

Main characteristic - global Christian presence.
 Main single innovation - mass baptisms (global)

Prophet - Cosmas Indicoplestes, whose vision was baptizing the whole world.

Implementer - Francis Xavier, 16th c. - pioneer missionary

World population at start of era 193,400,000 [+ 527,300,000 = 273%

Christians at start of era (1% of world pop) 43,400,000 = 22.4%

Christians at end of era 160,000,000 = 22.2% = -0.2%
 = + 116,600,000

Era III. The Church Growth Era (Black Churches Era) 1750-1900 A.D.

Main characteristic - global church-planting
 Main innovation - rise of black churches

Prophet - William Carey - whose vision was converting the world.

Implementer - Henry Venn, 19th c. - mission executive + strategist

World population at start of era 720,700,000 [+ 899,200,000 = 125%

Christians at start of era (1% of world pop) 160,000,000 = 22.2%

Christians at end of era 558,100,000 = 34.4% = +12.2%
 = + 398,100,000

Era IV. The Global Mission Era (Multidimensional Era) 1900-1990 AD

Major characteristic - Global Christian communication

Major innovation - Global Christian broadcasting.

Prophet - John R. Mott, whose vision was evangelizing the world.

Implementer - Kenneth G. Grubb, 20th c., ecumenical executive + evangelist.

World population at start of era. 1,619,900,000 ^{+3543,165,000} ~~3,543,165,000~~ = 21.99%

Christians at start of era 558,100,000 (= 34.4%)

Christians at end of era (1980) } 1980 1,572,875,000 = 32.4%

World pop at end of era - 1980 - 4,867,000,000 } 1980 [1,656,645,000] = 32.3% = -2.39%
= +1,098,545,000.

Era V. The Global Discipleship Era (Universal Response Era) 1990 - x AD

Major characteristic - global access to all.

Major innovation - global Christian information

World population at start of era 5,163,065,000

Christians at start of era (1990 world pop) 1,656,645,000 = 32.1%

David Barnett - Int'l. Bulletin of Dev. Research, vol. 8 (No. 4 (Oct '84)) pp. 160-167

Era I. Apostolic Era (Pneumatic) 30-500 AD (Lettre I)
Characteristic - Global witness. Innovation - Pneumatic (H.S.) mission
Prophet - Luke Implementer - Paul.
World population increase ~~168~~ 170m - 193m. = +23m. = 13.5%
Christian increase 2,000 - 43m. = +43m.

Era II. Eccelesistical Era (Baptismal) 500-1750 AD (Lettre II-IV)
Characteristic - Global Christian Presence. Innovation - mass baptisms
Prophet - Cosmas Indicopleustes Implementer - Francis Xavier.
World population increase 193m - 721m. = 274%
Christian increase 43m - 160m. = +117m. = 272%

Era III. Church Growth Era (~~1750-1900 Black Ch. Era~~) 1750-1900 AD (Lettre V-VII)
Characteristic - Global Church planting. Innovation - Rise of black churches.
Prophet - William Carey Implementer - Henry Venn
World pop. increase 721m. - 1620m. = 125%
Christian increase 160m. - 558m. = 249%

Era IV. Global Mission Era (Multidimensional - parachurch) 1900-2000 AD (Lettre VIII-IX)
Characteristic - Global & Communication. Innov. - Radio Broadcasting
Prophet - John R. Mott Implementer - Kenneth Gibbs
World pop increase 1620m - 4867m. (1986) = 200%
Christian increase 558 - 1656m. (1990) = 197%

INTRODUCTION TO MISSIOLOGY

Samuel H. Moffett

I. Introduction: A Chronology of Missions

Let me begin this course on Missiology, the science of missions, with an introductory outline of the history of missions to give you some historical hooks in chronological sequence on which you may hang the mass of facts and theories on which the science of missions is based. The classic outline of missions history is that given by Prof. Kenneth Scott Latourette of Yale in his massive, seven-volume History of the Expansion of Christianity. It divides the history of missions into eight major periods from the time of the apostles down to the end of world war II in 1945.

I. The First Advance (1 - 500 A.D.)

"The first great geographic triumph of Christianity," writes Dr. Latourette, "was ~~the~~ the winning of the cultural area into which it was born, the Mediterranean world" of the Roman Empire. It sub-divides into two sections:

- A. 1-313 A.D. The Winning of Freedom for the Faith.
- B. 313-529 A.D. The Completion of the Conversion of the Empire.

II. The Great Recession (500 - 950 A.D.)

Although in this period there were great missionary successes, notably the extension of the faith in western and Northern Europe from England to Scandinavia, and the remarkable missions of the Nestorians across Asia as far as China, nevertheless two decisive factors made it a period of net loss for the faith rather than gain. These two were the fall of the Roman Empire, and the rise and spread of Islam. The number of people in Europe that entered the church between the years 500 and 1000 (some ^{to make} would say 1500), was equalled by the number lost to Christianity in Africa and Asia during the same period. (Freitag, 20th C. Atlas of Christian world, p. 60)

III. The Second Advance (950-1350 A.D.)

The tenth century saw a revival of Roman Catholic zeal and missionary outreach, particularly through the reforms and disciplines of the monastic movement. The Nestorians in this same period showed promise of winning the Mongol Empire to the faith, and the Eastern Orthodox church made great advances in winning Russia to Christianity.

Iv. The Second Recession (1350-1500 A.D.)

The dark ages immediately preceding the Reformation brought a period of decline to Christian missions not only in Roman Catholicism, but also in Eastern Orthodoxy and Asian Nestorianism. The decline and corruption of the papacy weakened Catholicism at its heart; the rise of

the Turks and the fall of Constantinople seemed almost fatal to Eastern Orthodoxy and reversed the momentum of expansion from the forward though misguided pressure of the Crusades to decline and defeat. Even the Mongol Empire, never won by the Nestorians but always friendly, fell and Nestorianism virtually vanished with it.

V. Advance in the Reformation and Counter-Reformation (1500-1700 A.D.)

Though the Reformation Protestants achieved little in the way of geographic expansion in this period, they laid the spiritual foundations of the great Protestant achievements of the next period. Most of the expansion in the period was Roman Catholic missionary movement into Asia and the Americas, taking advantage of Spanish and Portuguese leadership ^{Jesuit 300} in the Age of Discovery. Protestants to a lesser extent followed the Dutch into southern and southeast Asia, and the British into North America.

VI. The Pause (1700-1800)

Political and intellectual revolution checked the spread of Christianity in the 18th century. The fall of Spain and the interdiction of ~~the~~ the Jesuits, as well as the French Revolution all combined to check the zeal and effectiveness of Roman Catholicism for outreach. The rise ~~and~~ of rationalism in the so-called Age of Enlightenment dulled the edge of Protestant enthusiasm for mission.

VII. The Great Century (1800-1914)

The modern missionary movement, which begins roughly in ~~the~~ the last decade of the 18th century with William Carey, ushered in what Latourette calls "the great century" of Christian expansion. "The outpouring of missionary life," he says, "was amazing". "Never before in a period of equal length had Christianity or any other religion penetrated for the first time as large an area as it had in the nineteenth century." (Latourette, vol. V, p. 468 f.) Three of his seven volumes of missions history are devoted to the 19th century, and he concludes, "Never had the faith won adherents among so many peoples and in so many countries. Never had it exerted so wide an influence upon the human race. Measured by geographic extent and the effect upon mankind as a whole, the nineteenth century was the greatest century thus far in the history of Christianity." (Vol. VI, p. 442).

VIII. Advance through Storm (1914-1945)

Beginning with World War I, the Christian faith suffered a series of world-shaking shocks that might well have been expected to bring in another period of recession, but in his final volume Latourette assesses the period from 1914 to 1945 as a period of lessening advance, but advance nevertheless. He sees hope in signs of a possible shift from a narrow-based Western Christian mission to a world-based world mission. In this period the percentage of non-Westerners in the Christian church doubled.

[IX. The 25 Unbelievable Years (1945-1970) Rising Tide in the Third World (1945-2000)]

Dr. Ralph Winter of Fuller Theological Seminary has added a sequel to Latourette's chart of Christian expansion, and closes this chronological survey on a note of rising hope. The Christian church is still advancing and expanding. (Known translation: 선교의 문명.)

Andrew Walls - "The History of the Expansion of Christianity Reconsidered", in Monica Hill, How to Plant Churches, chap. II, pp. 39-43. Marc Surp, 1984
 Latourette's 3 criteria for "assessing the expansion of the influence of Jesus".

- CHURCH ① Numerical and geographic: growth + spread; - its institutionalizing.
- KINGDOM ② Dynamic and functional: - number + strength of new movements attributed as origin to Xty.
 - immature + radical character of Xty.
- GOSPEL ③ Consequential and derivative: the effect of Jesus upon individual lives + upon aspects of civilization
 - direct (slavery), indirect (changes in Hinduism).

Latourette's "periods" divided by tides of ebb + flow; advance + recession.

Walls, taking Latourette's third criterion - the shaping of civilizations, or rather "penetrating and being shaped by cultures" (p. 37), suggests a different chronology of periodization: -

I. The Jewish Phase (30-70 AD). Christianity as a Jewish movement - not changing their religion, but penetrating Jewish culture. Acts 21: 20 "When Paul tries to tell people in Jerusalem of the exciting developments on 'the mission field', he is politely but firmly put in his place - look at the thousands of Jews who have become believers and all of them zealous for the law."

II. The Hellenistic-Roman Phase (70-500 AD)

Unbroken link from Cyprus, Cyprus being about "perhaps the most important single event in Christian history": the leap from Jewish into western culture.

Jewish practices - law, Temple, Sabbath - passed over.

New ideas adopted - Greek philosophy, Roman law, bits of science (they had difficulty understanding

"resurrection - does resurrection of body really mean only immortality of the soul?").

- reorganized church - from Jewish corporate leadership to Greek ^{"linked"} ecc. hierarchy.

New civilization - the Christian state, the concept of orthodoxy, the vision of the Church as a single world-wide institution (but still only Hellenistic-Roman).

"The more Christianity looked like the Roman Empire at prayer, the more difficult it was [for Persians, across the border] to embrace..." (p. 39)

III. The Barbarian Phase (500-1100). (I suppose with access to the world in general)

Astonishingly, when Rome fell, Christianity did not collapse. It had penetrated, formed, but had not identified itself with Roman civilization -

Reason - the new conquerors, with a less organized religion, moved as whole communities, not as individuals, into the new faith ('slowly, painfully') - few martyrs, gradual conformity to "a new world view of the world; and a new sense of common belonging which far transcended the old kinship bonds" - p. 40.

IV. The Western Phase (c. 1100-1600).

The Christian center of gravity ^{moves} changes to the west. Islam displaces it in east as the new W Asian civilization. "Christianism" becomes compacted, latinized and Romanized in the West.

A second stage - the Reformation - disrupts that unity into north + south West. Religion profession in north loses sense of community, moves toward private choice and conviction.

V. The Phase of Expanding Europe (c. 1500-1920).

Expansion of colonialism - Christianity out of Europe across the world.

VI. The Southern Phase (since 1920). [The Third-world Phase]

Another ^{historic} change in centre of gravity - as from Jewish to Roman-Hellenistic (I to II), and from Hellenistic-Roman to barbarian (II to III).

By three categories:

1981/2	1980-495	non white	1981/2	50%	2000	60%
nations:	-	1980	West (1 st world)	35 countries had 38% of world's GNP	(547 m)	
			Comm (2 nd)	30%	"	18%
			3 rd world (3 rd)	15%	"	44%

- World & Econ - p 4, table 2.

MODALITY

SECULAR

ROME
ASIA MINOR
SAMARIA
ANTIOCH
GREECE

52 THOMAS TO INDIA

48-58 PAUL'S MISSIONARY JOURNEYS

37-43 PETER'S MISSIONARY JOURNEYS

GNOSTICISM

c. 36 MARTYRDOM OF STEPHEN

70-155 PAPIAS

33 CHURCH AT JERUSALEM

98 TRAJAN'S PERSECUTION

96 DOMITIAN'S PERSECUTION

70 JERUSALEM TEMPLE DESTROYED

64 NERO'S PERSECUTION

69 ROME BURNS

50 JEWS EXPELLED FROM ROME

CAUL

MESOPOTAMIA

MONTANISM

MARCIONITES

185 ORIGEN

175 IRENAEUS FOR APOSTOLIC SUCCESSION

166 TERTULLIAN

155 CHURCH CALLED "CATHOLIC"

150 EASTER FIRST CELEBRATED

115 CLEMENT OF ALEXANDRIA

105 LAITY - CLERGY LEAVE BELGINS

209 SEVERUS CONQUERS BRITAIN

193 SEVERUS' PERSECUTION

161 AURELIUS' PERSECUTION

138 PIUS' PERSECUTION

130 JERUSALEM REBUILT

117 ROMAN APEX

112 CHRISTIANITY BANNED

EGYPT

NORTH AFRICA

SPAIN

BRITAIN

WEST ETHIOPIA

GOTHS

GEORGIANS

389 PATRICK TO IRELAND

358 BASIL OF CAESARIA

342 JEROME

340 AMBROSE

324 MARTIN OF TOURS

325 ARIUS BANISHED

381 SECOND ECUMENICAL COUNCIL

380 CHRISTIANITY STATE RELIGION

354 AUGUSTINE OF HIPPO

345 JOHN CHRYSOSTOM

325 FIRST ECUMENICAL COUNCIL

313 EDICT OF MILAN

312 CONSTANTINE EMBRACES CHRISTIANITY

311 ULFILAS

312 CONSTANTINE EMPEROR

330 SEAT OF EMPIRE MOVED

378 GOTHS DEFEAT ROMANS

285 PACHOMIUS CENOBITIC MONASTICISM

285 GOTHS DEFEAT ROMANS

253 VALERIAN'S PERSECUTION

249 DECIUS' PERSECUTION

264 EUSEBIUS OF CAESARIA

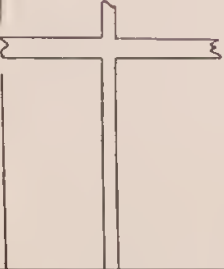
250 FIRST BISHOP IN GAUL

222 FIRST CHURCH BUILDING IN ROME

212 EDICT OF CARACALLA

303 DIOCLETIAN'S PERSECUTION (LAST IMPERIAL)

RISE OF MONASTICISM



ROMANS

FIRST CURTAIN RISING

400

1st expansion

to N. 1

INTRODUCTION TO MISSIOLOGY

Samuel H. Moffett

I. Introduction: A Chronology of Missions

Let me begin this course on Missiology, the science of missions, with an introductory outline of the history of missions to give you some historical hooks in chronological sequence on which you may hang the mass of facts and theories on which the science of missions is based. The classic outline of missions history is that given by Prof. Kenneth Scott Latourette of Yale in his massive, seven-volume History of the Expansion of Christianity. It divides the history of missions into eight major periods from the time of the apostles down to the end of World War II in 1945.

I. The First Advance (1 - 500 A.D.)

"The first great geographic triumph of Christianity," writes Dr. Latourette, "was ~~the~~ the winning of the cultural area into which it was born, the Mediterranean world" of the Roman Empire. It sub-divides into two sections:

- A. 1-313 A.D. The Winning of Freedom for the Faith.
- B. 313-529 A.D. The Completion of the Conversion of the Empire.

II. The Great Recession (500 - 950 A.D.)

Although in this period there were great missionary successes, notably the extension of the faith in Western and Northern Europe from England to Scandinavia, and the remarkable missions of the Nestorians across Asia as far as China, nevertheless two decisive factors made it a period of net loss for the faith rather than gain. These two were the fall of the Roman Empire, and the rise and spread of Islam. The number of people in Europe that entered the church between the years 500 and 1000 (some ^{to 600} would say 1500), was equalled by the number lost to Christianity in Africa and Asia during the same period. (Freitag, 20th C. Atlas of Christian World, p. 60)

III. The Second Advance (950-1350 A.D.)

The tenth century saw a revival of Roman Catholic zeal and missionary outreach, particularly through the reforms and disciplines of the monastic movement. The Nestorians in this same period showed promise of winning the Mongol Empire to the faith, and the Eastern Orthodox church made great advances in winning Russia to Christianity.

Iv. The Second Recession (1350-1500 A.D.)

The dark ages immediately preceding the Reformation brought a period of decline to Christian missions not only in Roman Catholicism, but also in Eastern Orthodoxy and Asian Nestorianism. The decline and corruption of the papacy weakened Catholicism at its heart; the rise of

I. The First Advance. (1-500 A.D.) Christianity Wins the Roman Empire.

"The first great geographic triumph of Christianity," writes Dr. Latourette (Expansion I, p. 66), "was the winning of the cultural area into which it was born, the Mediterranean world" of the Roman Empire. It took five centuries, a period which may be roughly dated from 1 to 500 A.D. Latourette suggests that a more precise date for the end of the period might be 529 A.D., the year in which the Emperor Justinian I closed the ancient schools of philosophy at Athens, an act symbolic of the end of public acceptance of Christianity's greatest intellectual rival, Greek philosophy.

If it took 500 years for Christianity to win the Mediterranean world, it should not be discouraging to modern Asian Protestants that after only two hundred years of the modern missionary movement, Asia is still the least Christian of continents. Thus history teaches that continental mission strategists must plan in centuries, not merely in years or in decades.

This first great period of Christian expansion, from 1 to 500 A.D. is divided into two stages at the year 313 A.D., the date of the Emperor Constantine's famous Edict of Toleration of Christianity, as follows:

- A. 1-313 A.D. The Winning of Freedom for the Faith
- B. 313-529 A.D. The Completion of Conversion of the Empire.

Converts

- A. Christianity Wins the Heart of the Roman Empire and Wins its Freedom (1-313 A.D.). *Neill suggests a more accurate title, "Xty Encounters the Roman Empire"*

The first three hundred years of Christian expansion may be further subdivided into three sections:

- 1. The Jewish period. (to 100 A.D.)
- 2. The Greek period. (100 to 200 A.D.)
- 3. The Latin period. (200 to 300 A.D.)

- 1. The Jewish period (1-100 A.D.). The first generation after Jesus: the Apostolic Age.

The first circle of expansion of the Christian faith centered in Jerusalem and was principally among Jews, or ~~at~~ ~~xxxx~~ Gentiles who had contact with Judaism. It did not begin as a separatist movement from Judaism. The main preaching points of the first missionaries were the Jewish synagogues. But beginning with Stephen and Paul the new faith soon ~~xxxxxxxx~~ ~~xxxxxxxx~~ began to emphasize differences from traditional Judaism, attracting notice as more than another Judaic school, in fact, a new gospel larger and more universal than nationalistic Judaism. Its first martyr was Stephen, who preached that Jesus would "change the customs" which the Jews had received from Moses. (Acts 6:14). Its greatest missionary was Paul, who at Athens, for example, spoke not to Jews in the synagogue, but to the Greek philosophers on Mars Hill. His Epistle to the Romans, now usually read as a repository of systematic theology, is actually the first book on a theology

HIST. OF MISSIONS

Managers

of missions, reminding Jews of God's larger purposes, the salvation of the Gentiles, and reminding Gentiles of their roots in Israel in the faith, and calling both to missionary evangelism (Romans 15)

especially

Jews + Gentiles

Lucius Junius Modestus ^{Beginning of mission: 30 A.D. with the Managers a small group fasting & worshiping; 5 men (Barnabas, Simeon the Black, and Titus)} Paul's mission centered about the great cities of his day. It began in Antioch which was probably the first large city of that ancient world to become a Christian city. From here he set out to evangelize the great strategic centers of Empire, the cities, where Roman government, Greek culture and Jewish trade and religion met, and which could become the radiating centers of evangelistic outreach. A famous book by an Anglican missionary to China, Roland Allen's Missionary Methods: St. Paul's or Ours?, was published in 1912 to challenge the modern missionary movement to return to Paul's Biblical strategy of mission, for the twentieth century, like the first, has become again a civilization of great cities. (See Christianity Today, Aug. 1, 1960, pp. 5, 13 f.) Allen wrote, "In a little less than ten years St. Paul established the Church in four provinces of the Empire, Galatia, Macedonia, Achaia and Asia. Before 47 A.D. there were no churches in these provinces; in 57 A.D. St. Paul could speak as if his work there were done.." The secret was his skillful choice of strategic centers: Ephesus in Asia, Philippi in Macedonia, Corinth in Greece, and Rome. What are the key cities in today's world? ^{Not elected by church like bishops, deacons. -- Acts 12.}

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Insert B

Other important factors in Paul's missionary strategy were: 1. Reliance on the Holy Spirit, not on the cooperation of governments; 2. Reliance on local self-support, not on foreign money; and 3. Reliance on voluntary evangelism by Christians, not by paid, professional missionaries or ministers.

Traditions: Mark to Alexandria. Thaddeus to Armenia. Thomas to India

2. The Greek Period (100 - 200 A.D.)

After about 100 A.D. the center of the Christian mission followed the lead of the Apostle Paul and shifted from the Jewish to the Greek world. The hope of converting the Jews as a nation faded. Christianity lost its identification with the Jews, and in so doing became exposed to persecution, for only the Jews had been granted the right of exception from worship of the Emperor. But despite persecution, the faith spread rapidly, particularly in the cities. It was becoming an urban, Hellenistic phenomenon. By 180 A.D. the records show that Christianity had penetrated all the provinces of the Roman Empire, and had even begun to move across the borders of Rome into Asian Mesopotamia. (Latourette, ibid, p. 85)

3. The Latin Period (200 - 300 A.D.)

But the greatest period in this first age of expansion was the century and a quarter between the death of Marcus Aurelius and the conversion of Constantine (180 to 311 A.D.) By the end of this period, progressing and growing through all the great Roman persecutions, the Christian faith had won its footholds from the Persian Empire in Asia, to Ethiopia in Africa, and to the far edges of

A Insert Eusebius iii 37

Its missionary center was not Jerusalem, but Antioch. "Christians" - or "Nazarenes, Galileans." Early missionaries - See Harnack & Eusebius. Ant Antioch was a colony - "Greek only in the sense that Calcutta [India] English as Harnack observed (p 75). Stayed 15 months to make Ephesus the third capital of the (p. 70)

Ten Most Populous Urban Areas

	1975		2000
New York	19.8 m.	Mexico City	31.0 m.
Tokyo-Yokoh.	17.7	Sao Paulo	25.8
Mexico City	11.9	Tokyo-Yokoh.	24.2
Shanghai	11.6	New York	22.8
Los Angeles	10.8	Shanghai	22.7
Sao Paulo	10.7	Peking	19.9
London	10.4	Rio de Jan.	19.0
Greater Bombay	9.3	Greater Bombay	17.1
Rhine-Ruhr	9.3	Calcutta	16.7
Paris	9.2	Djakarta	16.6

- United Nations, Patterns of Urban + Rural Population Growth
 NY: United Nations, 1980.

Insert 1.4
 (B)

(B)

Early Missionaries - Eusebius iii. 37.

(A)

"Very many of the disciples of that age (pupils of the apostles), whose hearts had been ravaged by the divine Word with a burning love for philosophy (i.e. asceticism) had first fulfilled the command of the Saviour and divided their goods among the needy. Then they set out on long journeys, performing the office of evangelists, eagerly striving to preach Christ to those who had never (yet) heard the word of faith, and to deliver to them the holy gospels. In foreign lands they simply laid the foundations of the faith. That done, they appointed others as shepherds, entrusting them with the care of new growth, while they themselves proceeded with the grace and cooperation of God to other countries and to other peoples" (ca. 325 AD written).

The 5 characteristics.

1. Poverty - "divided their goods among the needy."
2. Going out - leaving home on long journeys.
3. Evangelizing - "speaking the word of God by night and day" as the DeLiake puts it (Harnack - p. 334).
4. Giving them the Scripture "the holy gospels"
5. No settling down - a. plant the church ("foundations")
b. appoint leaders ("shepherds")
c. go on to the unreached.

Insert on p 9 (A)

Europe in the remote island of Britain. ^{Paul's role must not be over-estimated. He was the link of Paul... As the faith of his church to be built into the background civilization... he was displaced by the development of medicine" (p. 77)} Its character had also changed. By about 250 A.D. the Roman clergy had become predominantly Latin. In earlier periods the New Testament, for example, was written in Greek, and in the East as the Eastern Empire grew up around Constantinople, the church's language remained Greek, but by the third century the language of the church in the West was Latin (Latourette, I, p. 95). ^{It was North Africa that produced the first Latin-speaking churches in the world. (Neill, p. 37) Tertullian (160-220), Cyprian (d. 256) eventually Augustine.}

Two of the great missionaries of this period should be remembered. Both are named Gregory. (b. 210, d. 332).

1. Gregory the Illuminator, the Apostle of Armenia. About 300 A.D. Armenia became the first sizeable country in the world to become Christian. Gregory was of the Armenian nobility, related to the royal family. When Armenia was captured for a time by Persia, he fled into Roman territory where he was converted. When his country was liberated, he returned and was asked to help restore the national religion of the goddess Anahit, which had been proscribed by the Zoroastrian Persians. But Gregory, now a Christian refused, and was imprisoned and tortured. His courage under torture and his unceasing witness finally converted the King, Tiridates and the conversion of the country quickly followed. In one day, it is said, 150,000 of the king's troops, clothed in white robes, were baptized in the waters of the Euphrates River. (L.C. Barnes, 2000 Years of Missions Before Carey, p. 79 f.) Bishop Neill points out two significant strategic factors in the conversion of Armenia: 1. It is the "first clear case..in which the conversion of a king was the first step in the conversion of a whole country". (Abgar of Osrhoene is semi-legendary). 2. It was a thoroughly indigenous movement: Gregory preached in Armenian; in 406 the patriarch Mersob invented a new alphabet for the Armenian language and the New Testament translation into it was completed by 410. Race, language, culture, politics and the Christian religion became unseparably Armenian, giving the whole people an identity that not even the loss of their homeland has been able to take from them. The Armenian church survives as one of the most ancient in the world. ^{M. Head proposed that would need a universal language: (a) must be a living language; (b) must have speakers everywhere; (c) must have a cultural tradition (d) NOT a super-power. Armenian!}

2. Gregory the Wonder-Worker (Thaumaturgus) (b. 312), the Apostle of Pontus, along the southern shore of the Black Sea. Converted by the great theologian Origen, he returned to Pontus and was made bishop. When he died in 30 years later in 270 A.D., it was said that when he became bishop there were only 17 Christians in his diocese; when he died there were only 17 pagans there. (Lat. I, p. 89) ^{beginning of mass national movements.}

By the time Constantine finally recognized Christianity in 313 A.D. the faith was everywhere in the Empire, but it can hardly be called a mass movement. Probably not more than 15% of the Empire was Christian. (S. Neill, in Concise Dictionary of the Christian World Mission, "Expansion..", p. 201), which would

St. Greg
The story, as told in H. Kiersky's 'The Armenian Bible' (1915 A.D.) (see p. 11)

Hagop Nersisyan, A History of the Armenian People. (N.Y.: American Ch. of N. America, 1963.)

I. Tredatun. Armenia evangelized by the apostle Thaddaeus, who traveled after Pentecost to the mountains of Armenia by foot. The king's daughter, Sanatruk, hears of the new religion and attends a preaching service in disguise. Converted and baptized, she angers her cruel father who sends a mob to "do-propam" her.

M. "Why did God die on a cross. Why didn't he destroy his enemies? Jesus was no God."

S. "God doesn't do things our way. Jesus didn't have to die; He chose to die."

* M. "Why should you, a princess, accept a foreign religion?"

S. "What difference does it make who teaches the truth, as long as it is the truth." Killed

- pp. 20-24.

II. History.

Armenia sides with Rome against Parthia. Parthia invades Armenia at turn of first century B.C. - Armenia gives refuge to Marc Antony when he was defeated by Parthians 36 B.C. At beginning of Roman ^{Roman} ~~Christian~~ empire, Armenia, though never an integral part of the Roman empire, remained under Roman suzerainty, and its internal affairs were largely dictated by Rome. [King Sanatruk, of the above legend, might have ruled Armenia while Mithridates was imprisoned in Rome (ca. 37-45 AD)] - p. 19.

There followed 200 years of war and chaos - as Armenia became a battleground of the 700-year war between Rome and Persia - ^{in 218 AD a brother of the Parthian} emperor of Persia became king of Armenia - but ^{that was} just as the Parthian dynasty fell (225 AD) - and the result was chaos. Armenia's king, a Persian, became the ^{sum enemy of the new rulers} ^{The assassin was recruited because he was a relative of the king.} ^{1-40-year-old, named by his name,} ^{the assassin} ^{he was successful in his shameful} act but was immediately killed by the Armenians. ^{ANAK} Persia sent a high noble to assassinate the Armenian king. ^{His son Gregory escaped into Roman territory.}

Persia invades Armenia to take it over for itself. But the dead king's (Chosroes) ^{son (Gregory?)} ~~son~~ (Tiridates) escapes, like the son of his father's murderer into Roman territory. Tiridates became a friend of the Roman Emperor Diocletian, who prepared him to free Armenia from Persia.

Meanwhile the assassin's son Gregory, was also preparing to return to Armenia for he had become a Christian. On the way back to claim his murdered father's throne, Tiridates met Gregory, who had a reputation for learning, and not knowing his ancestry, asked him, as a fellow-Armenian to go with him as secretary back to Armenia.

On the way, once across the border, a great Armenian welcome was

prepared for the new king. Before a great statue of Anahit, the Armenian goddess, a great feast was made ready. The king worshipped first - and in his turn, Gregory was expected to do the same, and offer a wreath of flowers. Gregory was content, then rose slowly - "I am a Christian," he said. "I do not worship figures made of gold, iron or wood." He was thrown into prison, forced to run on boards of nails. A prince whispered to the king that Gregory was actually the son of his father's murderer - and he ordered him thrown into a deep, damp pit to die. But he did not die. A widow secretly threw him food for years - and when the king Tirdates fell sick of a strange illness (lycanthropy = becoming like an animal, a wild boar) his sister, hearing of the strange saint in the pit who did not die - had him brought out. The legend, of course, has a happy ending. He heals the sick king; is sent back into Roman territory to be ordained a bishop, and returns in a gold carriage, drawn by white mules, to baptize the king. The date was 303, (see page 299). Ten years before Constantine became a Christian and to issue the Edict of Milan - the Edict of Toleration. Tirdates is therefore often called the first Christian king in history. [In a sense yes - at least the first Christian king of a Christian state which has kept its identity through the centuries.] - (see Newman, p. 71).

But ~~first~~ before we decide that - we must look at ~~another tradition~~ - in another ~~tradition~~ direction. The East. But first pause a moment, and ask what lessons we learn from the Apostle to Armenia - Gregory the Illuminator.

Compare the story of Gregory with Eusebius' description of the earliest missionaries - the disciples of the apostles:

1. They - poor.
2. They - leaving home.
3. - working -

4. - golden carriage with white mules.
5. - went back home.
6. - healing.

But the contrast is not the important lesson. The lesson: the Spirit works how He pleases!

be about the same proportion or a little larger as in South Korea today. The current estimate here, 1973, is about 13%, counting the marginal cults.

→ In some parts of the Empire, however, notably in the East, Christians may well have constituted an actual majority of the population by 300 A.D. Estimates, of course, vary widely. In Rome, for example, Latourette estimates there were 30,000 Christians by 250 A.D., based on deductions from a passage in Eusebius (Lat. I, p. 95, citing Eus. l.vi. c. 43); but Gibbon, the historian of the decline of Rome, using the same passage, estimated there were 50,000 Christians then in Rome (Gibbon, Decline and Fall of the Roman Empire, p. 542, chap. XV). As for the Empire as a whole, Gibbon says not more than a twentieth, or ~~5~~ 5% of the people were Christian, but another historian, Staudlin is quoted by Harnack as estimating that fully a half, 50%, of the Roman Empire was Christian by the time of Constantine. Harnack himself, in the classic history of the period, The Expansion of Christianity in the First Three Centuries (tr. J. Moffatt, vol. 2, p. 454) thinks that in the East the Christian population may well have been over 50%, but was considerably less in the West. At the least, he says, even by 250 A.D. Christians must have numbered between three and four million, and perhaps much more. Latourette's final estimate of the Christian population of Constantinian Rome is between 1/20th and 1/8th of the total population, (Ibid, p. 108) which would be between 5% and 12%.

- 2/10/86

2/10/87

- 19th c.
- ① Predominantly Protestant.
 - ② The characteristic mission structure: voluntary
 - ③ It was open to women.

19th c. Protestant ^{Voluntary} Missionary Societies (Sodalities)
"Organizing for Mission"

When William Carey in ^{May} 1792 preached to his fellow ministers of the Northamptonshire Baptist Association (N. of Oxford, E. of Coventry) his great sermon "Expect great things from God, attempt great things for God" - his words so moved the group that they resolved to plan a "Baptist Soc. for propagating the Gospel among the Heathens." Some preachers would have let it go at that. Not Carey. At the very next meeting, in October, he slapped down on the table some copies of the missions magazine of the Moravians, Periodical Accounts, and said "See what these Moravians have done." That was the challenge, and the specific concrete example that the ^{see (1a)} 19th century faced and met to become "the great Century" of missions.

But Carey was an unlikely apostle for the task, and the Moravian example was not ~~the~~ quite the organizational model for either the early or later 19th missionary societies. Let us begin first with Carey, and second with the organizations that developed for missions out of his challenge.

Am. Soc. Ch. Hist
Chicago - Dec. 28, 1986 - Explosive Moments in Missionary History

Schottschneider, David A., Moravian Theol. Sem. - "Wm. Carey + the Moravian Influence"

History of connection & interconnection -

Points of contact - networks of evangelicals - in the great awakenings proved to be of pivotal importance in the missionary movement.

CAREY - dealt with 25 different Indian languages

Sunday - .

Krishna Paul (Carey's first convert) had been carpenter for the Moravians

by 1800 Moravians had 167 missionaries in service.

established his mission on ~~the~~ a spot previously occupied by a Moravian, which had been closed.

Spongenberg - "Relations of the Missionaries"

Carey - all missionaries lived together; united together to support themselves. All were "tent-makers"

Moravian call to mission: not from a traditional ~~religious~~ ^{theological} ~~structure~~ (Dingel's language) - so escaped traditional Reformation cliché - the Great Commission has already been fulfilled.

William Carey. To review briefly what you already may know from CH 02, William Carey in 1792 was a 31-year-old part-time shoemaker, part-time school-teacher and week-end Baptist preacher in Leicester who not long before (1785) had flunked his ordination exams - and Baptist ordination exams are not all that hard. It took him two more years to pass. He knew Latin, Greek, Hebrew, French and Dutch, but what the Baptists were interested in was his preaching - and that just wasn't up to Baptist standards (A. B. Davis, Wm. Carey, Moody 1963, p. 14 f.). It may be of some encouragement to you, after a particularly dismal pulpit performance some Sunday, that it was this preaching failure's sermon, that day in 1792, that sparked the 19th c. modern missionary movement.

But sermons fade in the memory as emotions subside. ^{(not the sermon in May, but} ^{in October 1792 of} It was ~~not~~ the organization of ~~a Baptist~~ "The Particular Baptist Society for the Propagation of the Gospel among the Heathen" that gave the movement its structural fiber for an enduring work.

Note that it was called "The Particular Baptist Society" - not the "Baptist Society". Carey could not ^{even} get all the Baptists to support the work. The influential Baptist ^{city pastors} ministers in London were

skeptical of this rash proposal from a small group of country preachers. They gave him no support. ^{So without the support of his denomination Baptist missions began quite differently than that of the Puritans} Unlike the earlier work of these Puritans, ^{Puritan, Baptist society} this was not a "church" missionary society, ~~It was~~ a "voluntary" missionary society to be supported by a whole denomination. ~~Whether its members were actually interested or not~~ All Puritans were spontaneously and actively involved in missions. ^{But} Not even a Carey could get all the Baptists to be interested all in one thing, all at one time. So his missionary society had to be a "voluntary" society, — ~~a society open for~~ not a "church" society — a society open to the support of all who were interested and concerned about missions, not a society where support was legislated and ~~required~~ mandated by the church whether its members were interested or not. ~~This~~ is called "a sodality" — in the missiological terminology of ~~an~~ sociological age. ~~Let me explain.~~

In the technical missiological language of an sophisticated age such a voluntary society is called a "sodality". A church ~~society~~ mission is called a "modality". Let me explain, and call to your attention a small but enlightening booklet on mission organizational structure called —

voluntary sodality
church modality

The Warp and the Woof: Organizing for Mission by

Ralph D. Winter and R. Pierce Beaver (Pasadena: Wm. Carey Ln., 1970).

It points out the two kinds of structures that hold the Christian movement - in our case the Christian missionary movement - together, much as the warp and the woof of a weaving - one longitudinal, the other the lateral threading - hold the fabric together.

In social structures like the church, these two kinds of structures are called by anthropologists - modalities ^(church) and sodalities ^(voluntary).

- ① A sodality is a voluntary society, formed within a larger community for a more specific, focussed task than the larger community may be ready to attempt. A sodality is a wholesome response to diverse functions and responsibilities with the larger community. If not everyone in the community is ready for a piece of work that needs to be done - from a sodality to do it.
- ② A modality on the other hand is a larger natural grouping - like a nation, or a church tribe, or, within the Christian movement itself, a church.

To use some examples -

A sodality would be a Men's Bible class, voluntarily formed for a specific purpose within the larger modality, the church.

Or, in Princeton, ^{seminary,} the sodality would be the Hunger Task Force formed for a specific purpose within the larger modality, the Seminary community.

Or, in Princeton town, the sodality might be the Rotary Club, formed voluntarily for a purpose, within the larger modality of ~~the~~ Princeton township.

In mission history, the sodality is the missionary society formed within the denomination or church for a specific purpose - mission -

The sodality emphasizes diversity of functions. The modality represents the oneness and the wholeness of the human, or the Christian community. What some pastors, fresh out of seminary, forget is that their congregations are sodalities (voluntary societies); the denomination is the modality. And voluntary societies are not to leave - their modalities - is what has been happening in programs labeled modality. Most modalities start as sodalities - and the line between

so
modal and sodal is not always clear - ~~and~~ if you prefer less technical distinctions, I will usually simply call the smaller, more free, ~~mission~~ more independent ~~societies~~ mission societies not sodalities - but voluntary, ^{or interdenominational} mission societies or structures, since they usually ^{but not always} draw from several different ~~churches~~, or church modes or denominations. And the mission societies that are less diverse, and more church-centered and controlled I will call, not modalities (which they are), but simply church mission societies.

In this sense, a ~~mission modality~~ papal mission would be a modality, ^(a chch mission); whereas a monastic mission or a missionary order like the Jesuits would be a sodality, ^(a voluntary society for missions). The China Inland Mission would be a sodality, a voluntary society; the Presbyterian Program Agency is a modality, a Chch Agency.

In mission history - modalities, or church missions, would be Pope Gregory's mission to England; Cyril and Methodius's mission to the Slavs (first for the ~~for~~ Byzantine patriarch, then for the Roman Pope); and the ~~Danish Lutheran mission of Zepherus~~ Moravian mission. Sodalities would include Paul's ~~mission~~ mission to the gentiles (which started from Antioch, not Jerusalem); Celtic monastic missions (which were independent of the bishops); and even the Jesuits who, though obedient to the pope, were independent of local bishops; [also ^{perhaps} the Danish-Halle Lutheran Mission - which represented only the protest wing of Danish + German Lutheranism in origin] Protestant missions, which interestingly enough started in the church-mission pattern with the Moravians, at the beginning of the 19th century broke out of the church-mission pattern with Carey, and for most of its first 50 years after 1792 was dominated by the voluntary society pattern.

Carey and the Particular Baptist ~~Foreign Mission~~ Society for the Preparation of the Gospel... is only the first example of such a sodality or voluntary society. Remember, it did not represent all the Particular Baptists. It, in turn was soon followed by the organization of a large number of somewhat similar voluntary societies for missions. I will list only the most important:

1837 - in USA - in church mission history

- ① The Particular Baptist Society ... Baptist 1792 Carey.
- ② ~~The Church Missionary Society~~ ... ~~Anglican~~ 1797
- ③ The London Missionary Society ... Independent. Cong. 1795
- ④ The Church Mission Society ... Anglican 1799 (or 97)
- ⑤ American Board of Commissioners for Foreign Missions - Independent. 1810
- ⑥ The Basel Mission ... Swiss, Inter. 1815.

① The Particular Baptist Society for Preparing the Gospel Among the Heathen, funded by William Carey, soon wisely shortened its name to the Baptist Missionary Society - but in the first or two years of the mission in Bengal it sent only one additional missionary to join Carey, the linguist and evangelist, - a John Thomas, the ^{eccentric} medical doctor who was his colleague. By 1816, the famous India trio of Carey, Marshman & Ward became so resentful of the Baptist Missionary Society's attempts to control and dictate their work in Serampore from London that they issued a declaration of independence and separated ~~the~~ their Serampore mission ^{in India} from its home board.

(E. Daniel Potts, British Baptist Missionaries in India 1793-1837, pp. 24 ff. Cambridge: U. Press, 1967).

It was a very independent, voluntary society, a sodality, not a church-mission modality. And when the mission put itself back ^{ecumenically} together ^{*} after 1837 -

Adoniram Judson ^{was disappointed} remarked upon a visit - "Ischbod - the glory has departed" (p. 26).

Yet the society continued and did respectable missionary work for 20 years or more in India, Ceylon & China

1837 - in USA - moved to Church Mission in also in USA including Texas

But if it had done nothing else, it had made two important contributions for which it will never be forgotten. It sent Carey to India - one of the greatest missionaries of all time. At his request - on his tombstone the only words inscribed besides his name & dates were these:

"A wretched, poor and helpless worm,
On Thy kind arms I fall."

That "wretched, poor & helpless worm"

~~But~~ he died a famous man - ^{internationally} known as a linguist, and educator - most US colleges, universities and seminaries still give their degrees in the name of the college he founded, Serampore. He was an evangelist, a contextualist and ecumenist.

The Serampore Form of Agreement, which the Trio drew up in 1805 gives a sampling of the form of missions Carey advocated. (W. B. Davis, Wm. Carey Chicago, Moody, 1963, pp. 105-26)

1. The human soul is of inestimable value, and is in mortal danger of eternal punishment but Christ can save them.
2. We must gain all the knowledge we can of ^{the} Indian mind & the Indian religions.
3. We must not offend Indian sensibilities by vaunting our English ways, and attacking theirs. "The real conquests of the gospel are those of love."
4. We must "watch all opportunities of doing good" - preaching, itinerating, talking to all who will listen.
5. The "great subject of our preaching" must be "Christ the Crucified."

6. We must do everything necessary to win the confidence of the people.
"All false and everything haughty" we must "shun with the greatest care".
[native leaders + our female colleagues], &

7. We must remember the importance of building up the Christian lines of our converts. We should try to find them ^{the} employment, instill in them good work habits, and teach them respect for government authority, as we consider these to be our duties also.

8. We must value the work of our female colleagues in the Mission in their important work with women.

9. We must in all possible ways promote the development of Indian leadership and the formation of Indian churches led by Indian pastors, "as much as possible without the interference of the missionary." These will be the instruments for spreading the gospel "to the extremities of India."
a body of native missionaries, inured to the climate, acquainted with the customs, language, modes of speech & reasoning of the inhabitants; able to become perfectly familiar with them, to enter their houses, to live upon their food, to sleep with them, or under a tree; and who may travel from one end of the country to the other almost without any expense." (p. 122).

We do not think it necessary to change their names - even though almost all are named after heathen gods.

10. We must "labour with all our might in forwarding translations of the sacred scriptures in the languages of Hindostan"; and must establish free schools. "Some parts of missionary labours very properly tend to the present conversion of the heathen, and others to the ushering in of the glorious period when a nation shall be born in a day. Of the latter are the native free schools."

11. We must remember that to be fit for these "unutterably important labours" we must be "instant in prayer of the cultivation of personal religion." "let us often look at Brainerd in the woods of America, pouring out his very soul before God for the perishing heathen."

"To keep these ideas alive in our minds, we resolve that this agreement shall be read publicly at every station at our three annual meetings, viz. on the first Lord's Day in January, May & October" - / Apr. 17, 1860
Wm. Carey, Josiah Marshman, Wm. Ward & 6 others, met Wm.'s son Felix

R. Lovett, The Hist. of the Lond. Mis. Soc. 1795-1895 (2 vols. Lond. 1895)

Norman Goodall, A Hist. of the London Missionary Society 1895-1945 (Oxford, 1954).

② The London Missionary Society - 1795.

To the credit of the Baptist Missionary Society, and in the long run of even more lasting significance than the ~~influence~~ ^{life and work} of its William Carey was the burst of a whole string of similar voluntary mission societies which patterned themselves after the organizational style and adopted the same goals of Carey's pioneering society. None of these can claim a more illustrious history than the L.M.S. (London Missionary Society) fuded in 1795, as a result of a letter of Carey, sent from India. (Letauille IV, 69).

The Baptist Society produced a Carey - but the roster of names of missionaries who served under the L.M.S. reads like a Who's Who of ~~19th~~ ^{19th} ~~cent~~ the great century of missions: - John Williams, the Apostle to the South Seas; Livingstone of Africa, and his father-in-law Robert Moffat; Morrison of China - the first ^{Protestant} pioneer to a quarter of the world's people; Chalmers of New Guinea - and a host of others.

The L.M.S., unlike the earliest British ^{+ Scottish} mission societies - the S.P.C.K (1701) or the S.P.C.K (1709) ^(S.P.C.K.), was neither Anglican nor Presbyterian, nor was it like them limited mainly to British colonies. The London Missionary Society took the whole

unreached world for its field, and was completely interdenominational.

"The petty differences of names and forms among us," said ^{the Anglican Dr. Hawes} a preacher, "at one of its founding meetings," and the differences of church government must be swallowed up today in the greater, nobler, more significant name Christians, and our only endeavor shall be, not to further the views of any one particular sect, since Christ is not divided, but with united effort to make known afar the majesty of His Person, the completeness of His work, the wonders of His grace, and the exceeding blessings of His redemption..." (Warneck, Hist. of Prot. Missions, to NY: Revell, 1903, p. 88).

It ~~was~~ could be called, I suppose, the beginning of ecumenical mission, in Protestantism, and stands as a rebuke to some of our present missionary + ecclesiastical divisions. It also, alas, stands as a reminder of the feasibility of ecumenical cooperation in mission. Starting out as a united effort by Independents, Presbyterians, Methodists and Anglicans - it ~~gradually~~ ^{began to lose} lost its ecumenicity. First the Anglicans withdrew beginning in 1797; then the ~~Presbyterians~~ others more gradually - until it became almost exclusively ~~independent~~ English Congregational.

(30 missionaries, 6 wives, 3 children)

Voluntary Society 19th c. (12)

Taking their cue from the Puritan ideal of "tent-making missions", the first mission of the CMS consisted of 30 missionaries, of whom only 4 were ordained. The others were "6 carpenters, a shop-keeper, a harness maker, 2 tailors, a gentleman's servant, a gardener, a surgeon, a blacksmith, a cotton manufacturer, 2 weavers, a hatter, 2 bricklayers, 2 shoemakers, a linen draper, and a carpenter cabinet maker." (Northcote, p. 25). Only one thing was missing - evangelistic motive and ability. They were better equipped to civilize than to disciple.

But in the early days it sent out some missionary

giant from all the great traditions.

Its first mission was to the

South Pacific to Tahiti & Tonga in 1797, ~~but the turning point was~~

But the real turning point - double-purged came almost

^{almost} the conversion of the King, Pomare II, in 1815, and the arrival, in 1817

20 yrs. later - ~~the arrival of a single-minded evangelist, John Williams, in 1817.~~

~~the greatest of the missionary pioneer was John Williams, an Independent~~

(Congregationalist) ~~who~~ reached the islands in 1817, & it was Williams, whose

unconventional ways and fierce passion for spreading the good news to islands ~~where~~ where it had never been preached, ^{who provided the energy & the method for the conversion of the islands} ~~who~~ discovered that

the best missionaries were the islanders themselves, Tongans, Samoans, Fijians. And ^{it was} that discovery, ^{more than any other single factor, that} has made of the islands

of the South Pacific, ^{probably} the most ^{thoroughly} completely evangelized major section of the surface of the globe - islanders telling other islanders about Jesus Christ.

The great pioneer to China was another, ^{Congregationalist} from the London Missionary Society, ^{an English Presbyterian} for it was that Society Robert Morrison,

the first Protestant missionary to the Celestial Empire, ~~who~~ Morrison's early teachers called him a dunce. They probably did not live long

enough to see him ^{received by the King of England} elected a fellow of the Royal Society, ^{one of} the empire's most prestigious learned societies for two prodigious scholarly achievements - the

translation of the entire Bible into the Chinese language and the publication of the first large Chinese-English dictionary. He had gone to China in the first place because he had prayed that God would send him to "that part of the missionary field where the difficulties were the greatest and, to all human appearances, the most insurmountable". He had also heard from the then newly-formed British and Foreign Bible Society of the need for Bible translation into the language of the greatest number of non-Christians in the world - ^{the} 400 million ~~Chinese~~ souls of the Chinese people. But the Chinese at that time were forbidden under penalty of death to teach their language to foreigners. The task was impossible - but as he had once replied to the captain of the ship that brought him to China - not impossible to God. It was seven years before he baptized his first convert. In his first 25 years, he and his colleagues were able to baptize only ten Chinese (Latourette, Hist. of Missions in China, N.Y. 1929, p. 242 f.). But his Chinese Bible and his dictionary opened more doors to China's heart than he ever dreamed possible. He died in China in 1834, saying that it might take a hundred years to win a thousand Chinese. But as G. Foster has pointed out, in 1934 (the hundred years later of which Morrison spoke) there were ~~some~~ at least 500,000 Chinese Prot. Evs - "500 times as many as he had dared hope". (G. Foster, in Concise Dict. of the Rev. Wm. Morrison, ed. S. Neill et al. Lond. 1970).

Robert Moffat (1795-1883), of Ormiston (26 mi. n.e. the hills from Edinburgh).

10 children - Mary, the oldest married David Livingstone in 1845.

best biographies: - Cecil Northcott, Robert Moffat, Pioneer in Africa, N.Y.: Harper (1961). Thorough but ^{uninteresting}
Ethel Daniels Hubbard, The Moffats, N.Y. Miss. Ed. Hunt, 1917) Sentimental, but good.

Northcott - & Moffat - pioneer of white civilization north of the Orange River

"creator of a pattern of missions which has been copied all through Africa

failed as an ethnographer + geographer" - saw such as "secular enthusiasm."

observer and recorder of primitive life

linguist and translator -

"won the intimate friendship of the fiercest African chief of his time: Mzilikazi of the Matabele.

"fought the fight for the freedom of the 'road to the north' against trek-Boers. who, but for the ^{hated} presence of 'Moffat and Co' on their western flanks might well have established their authority in the Rhodesias" - p. 11.

Rob

Robert Moffat (1795-1883)

Robert Moffat, ^{was} born in 1795 in ~~the~~ the village of Ormiston "26 miles over the hills from Edinburgh", the son of an ex-physician who through industry and a quick mind rose to a customs officer ("Salt Officer") at a Scottish port of Portsoy on the east coast, then was promoted to Her Majesty's "Principal Coast Officer" on the Firth of Forth. They were ^{stagnant} ~~stagnant~~ United Presbyterians - Calvinist and missionarily minded.

This gives me the chance for a ~~good~~ long and irrelevant footnote on the Moffats, a subject which is for some reason dear to my heart. We are all descended - in spite of the 81 different ways of spelling the name - Little Miss Muffet, for example - from a west Scotland ancestor - the Bishop of Glasgow, in 1296 Nicholas de Moffat, and another Moffat who "joined the train" of Edward of England and Louis of France in the fourth Crusade, also in the 1290s. The clan's home is south of Glasgow, in the town of Moffat.

His mother - who "united a sternness of religious belief bordering on gloomy vindictiveness, with one of the tenderest and most loving hearts that ever beat" (Northcott p. 17) raised her 7 children on the Bible and stories of the ^{damning} Moravian preachers, ^{in Greenland and Labrador} but at age 10 young Robert ran off to sea. He didn't like it - ~~but~~ ^{and} came home deciding not to be a sailor, but with a realization that the world was larger than the village of Ormiston, larger even than his Scotland. At 14 he hired out as a gardener's apprentice, ^{and left home} ~~and was up~~ in England, ^{at an estate} on the spacious estate of Charles Lefevre, ^{near} Manchester - not before promising his mother he would read a chapter of the Bible every morning and every evening for the rest of his life. He joined a Bible study group of Wesleyan Methodists - who wanted him to be sure he was ^{committed} ~~saved~~, and that puzzled him. He didn't feel like it, and wondered if that was because he hadn't sinned enough.

to be converted from anything. He even thought he might try to be a sinner, so that repenting he could "be so sensible of the change that all doubts would vanish." (Northcote, citip John Smith Moffat, lives of Robt. & Mary Moffat, p.13, 1855)
 It was his Bible reading, ^{not better sinning} that finally removed the doubts.

"One evening, poring over the Epistle to the Romans, I could not help underrip over a number of passages which I had read many times before. They appeared altogether different. I exclaimed, with a heart nearly broken: "Can it be that I have never understood what I have been reading?" The Book of God.. seemed to be laid open and I saw what God had done for the sinner... I felt that, being justified by faith, I had peace with God thugh the Lord Jesus Christ." (ibid, pp.13-15)

It was a Congregational ^{Cofinit} minister in Manchester who took ^{and} the young ^{man with a} Presbyterian ~~and~~ a Methodist heart and challenged him to a mission under an interdenominational, voluntary mission society. Wm. Roby ^{the minister} was a director of the London Missionary Soc. - and while teaching young Moffat Calvinist theology (Moffat's notes - 460 ~~pages~~ handwritten pages of his studies under Roby for a year and a half - the only ^{intermittent but very methodical} ~~formal~~ theological education he ever had - still survive) - recommended him to the LMS. The reply came back - rejection:

"at present [we] have so many applications [we] cannot receive all who offer their services for missionary work, and are therefore obliged to select those who possess the most promising acquirements. On this account [we] are under the necessity of declining your offer at present."

Wm. Roby urged Moffat to stay and study theology with him, and offered to look for nearby employment for Moffat. Providentially - when all doors even for gardening seemed closed - a job offer in a nursery garden

(3)

Dec. 1818 - Smith relent
Sept. 1819 - Mary sails alone -
Dec. 1819 - arrives in Cape Town. Robt. Moffat too shy to meet her in public.
Dec. 27, 1819 married.

came his way. A James Smith, at first hesitant to employ Moffat because of two things
against him ^① his interest in foreign service as a missionary, and ^② because of his good looks (for he
he had ~~two~~ a daughter, Mary, "the pride of his heart" - decided to risk it -
id wanted to have her rather than an employee or to the mission field.

"We are safe for the present", he thought, "for the missionary society has refused him."
(Ethel Daniels Hubbard, p. 39). But his daughter had other ideas - as it turned
out. She had been educated in a Moravian School, and had been praying
that God would some day send her out as a missionary.

They fell in love. Then a letter came from the LMS - They could
now accept him - but he must be ready to sail within a few months.
The two young people hesitantly asked the Smiths permission - and they
point-blank refused. And the two agonized - but accepted Robert's
call as God's call - and in October 1816 he sailed alone.

Mrs. Hubbard puts some lines of Bobbie Burns at the head
of this chapter in the life of Robert Moffat + Mary Smith - She imagines
him thinking of Mary, these lines of Burns - as he sails -

"Till a' the seas gang dry, my dear
And the rocks melt wi' the sun!
And I will love thee still, my dear,
While the sands of o' life shall run.

And fare thee weel, my only love
And fare thee weel awhile!
And I will come again, my love,
Tho' it were ten thousand mile!"

Robert Moffat - "The patriarch of S. African missions" - Ruth Tucker.

Overshadowed by his son-in-law Livingstone, but "the ^{far} greater missionary of the two".
Evangelist, translator, educator, diplomat and explorer - and uncompromising champion
of black Africans.

1816 - to Africa. Traveled to far north - into the territory of the feared, marauding Hottentot chief

1819 - Aprkone, "whose ^{bands} musketeers destroyed the Dutch mining stations - ^{at the territory} - metal, iron & the
faith he became a Xn. - and "while [the Dutch missionaries] ^{+ the chief's brother} gnarled," says
Northcott, "Moffat & Aprkone became friends in that slow, gentle way
which was Moffat's secret. 'More than once', he wrote, 'I took my violin and
in the stillness of the evening played and sang a hymn'. Aprkone liked to
sit & watch him, and would often spend the day in the shadow of a
great rock 'gazing on the blessed book. Moffat helped him with his Dutch
Bible..."

M. Janssen criticized for teaching in Dutch - not tribal language. True -
but when he decided he had been wrong - in 1827, he left his family went
out into the bush with some tribesmen for 11 weeks to learn the language -
and spent the next 29 yrs. slowly & painfully to try the Bible (beg. with Luke)
into the Bechuana language.

Ten years after Morrison landed in China, the London Missionary Society sent another Presbyterian, a Scot, as its pioneer to ^{inland} South Africa, Robert Moffat. Six months after his arrival he was suspiciously questioned by a special ~~and~~ and irregularly called synod. Missionaries of the ^{English} LMS were regarded as dangerous radicals ever since one of them, a few years earlier had publicly denounced some Boer farmers for their treatment of the Hottentots (Northcott, R. Moffat, p. 28). Now the synod questioned both the radical offenders, and the latest arrivals - and quickly moved to the one point - the question of missionaries and slaves. Moffat's answer was short and direct: "A law should be made by your society declaring them free."

Moffat proved to be unmovable all his years in his condemnation of slavery - and enraged the Boer community by equating their African apprentice system with practical slavery. He was just as forthright in condemning the British government for allowing it. (Northcott, p. 204 f.)

"The anti-slave, pro-native tradition he had imbibed as a young man from a theology (~~of Calvinist~~ [stern Calvinism warmed by a Wesleyan revival]) which saw all [people] as God's children, flowered," writes his biographer, "into a life service & encompassed in the story of the kin occupation of Africa", and when unwillingly he left Africa after 50 years, ^{in Bechuanaland} he said simply "I am an African", so completely had he identified with the ~~people of Bechuanaland~~ ~~Bechuanaland~~ he loved.

③ The Church Missionary Society (1799).

Two years after the formation of the London Missionary Society, as I mentioned, the Anglicans began to withdraw. It was the gravitational pull of their own dominant English Anglicanism that led to this move, not a slackening of missionary concern. Missionary concern had led them, as members of the evangelical wing of the Anglican communion to join the independent missionary society, and continuing missionary concern combined with loyalty to their own communion that now led them back into Anglicanism to breathe missionary life and energy into the Church of England by the formation of an independent Anglican mission society, ~~the~~ which they called the Church Mission^{ary} Society.

In this Society they gave organized form to their two primary missionary principles:

- " ① That mission is mainly the task of the laity.
- ② That voluntary, unofficial associations are essential for the vitality of the church" (J.V. Taylor, in Cruise Pet. of the World Mission).

The power of those 2 simple propositions in missionary outreach is proved by the fact that in the 180 years or so since the society was founded, it has sent out on "average 50 new missionaries every year." (ibid.).

But the idea of the Chh Mission Society traces as much to the first English missionaries in India, the Evangelical Chaplains, as to the ~~the~~ evangelical Anglican organizers of the Society in Engl.

These Chaplains ~~of~~ were a remarkable group of men - ^{including} David Brown, & Henry Martyn.

It was David Brown whose ~~whose letters to Engl~~ combination of "piety & common sense" learned from the great evangelical preacher, ~~Simon~~ Charles Sumner, of King College & Holy Trinity Chh, in Cambridge, took him to India in 1787. ~~Another~~ ~~letter home~~ ~~his~~ ~~sermons~~ in Calcutta properly affected an English Army officer, Arthur Wellesley, who 15 or so years later was to meet Napoleon at Waterloo as the Duke of Wellington, - but ~~his~~ ^{Brown's} letters home were even more significant.

For they urged the formation of a chh mission in India.

Henry Martyn, also a disciple of Charles Sumner, came to India to ~~as~~ a chaplain. He had applied to the CMS but the way was not open & he was determined to go in any way possible. ~~That decision~~ ~~it~~ cost him his fiancée - who was ^{unwilling} ~~unable~~ to ^{join} ~~go~~ with him. He reached

India in 1806, writing, "Whether I live or die, let Christ be magnified by the imparting of multitudes to himself. I have many trials awaiting me, (and so have you,) but that ~~1815~~ ~~first~~ ~~meeting~~ ~~of~~ ~~the~~ ~~English~~ ~~Chh~~ ~~in~~ ~~India~~, Thomas Norton CMS (S. Chatterton, ~~History of the Ch of Engl. in India p. 275..~~)

Covenant of grace (in which we are interested) provides for the weakest and secures an everlasting welfare... (C.C. Cregan, Pioneers Missionaries of the Chh. N.Y. 1903, p. 52). "~~Now~~ ~~let~~ ~~me~~ ~~burn~~ ~~out~~ ~~for~~ ~~God~~": I have hitherto lived to little purpose, like a cloud upon the earth. Now let me burn out for God. (Diary, May 17, 1806, in Sime Chatterton, Hist. of the Ch of Engl. in India, London SPCK 1924, p. 117).

Martyr had been unable, ~~in 1806~~, to come to India in 1806 ~~under~~ the Church Missionary Society - ~~tho~~ that had been his dream. Not until 1815 did that Society's first directly supported missionary, ^{Thomas Norton,} reach India - indeed, the first missionary of the English Chh to India, as distinct from ^{the} chaplains ^{like Martyr} appointed by the East India Co.

~~Perhaps~~ ~~was~~ ~~more~~ ~~than~~ ~~the~~ ^{But} ^{Christian} ^{world} of ~~Christian~~ owes ~~more~~ to the Church Missionary Society more than a record of great 19th century missionaries. It owes to the CMS alone all a leadership in missionary statesmanship and mission strategies that as much as anything else other than the grace of God made the 19th century the great Century of Missions.

The name to be remembered is Henry Venn, who for more than 30 years, from 1841-1872 was Chief Secretary of the Church Missionary Society, and who is rightly described by Max Warren (Concis. Dict. of the Ch. and Miss.) as "the outstanding European missionary leader, thinker and administrator of the 19th c. His missionary vision will always be remembered by the phrase he (and the American Rufus Anderson) set forth ~~as~~ at almost the same time - one in England, the other in America - as the goal of Christian missions - The aim is to plant indigenous churches around the world - "self-supporting, self-governing, self-extending" - The 3-Self Movement,

In a world where missions could as yet point to little more than handfuls of Christians scattered here and there, he called for the development of a plan to mould them into churches, independent of foreign aid, free from mission control, and becoming themselves outreaching missionary communities.

His plan called for two stages.

- ① Work from the bottom up, not from the top down - beginning with congregations, then local councils, then a native ministry - and a self-reliant chh.
- ② Work for the "enthronement of the mission." By this he meant "not the end of the foreign missionary, but only an end to his control of the local church" (Warren, ibid).

Today the third world churches of Asia and Africa "recognize in [Henry Venn] a pioneer of that pattern of church relationships which they pursue themselves." It amuses me to find Mainline China setting forth the principles of the 3-Self-Movement as a new ~~20th century~~ discovery, a 20th century innovation. Henry Venn died in England 110 years ago - in 1873.

The Basel Mission: (1815)

The greatest of the early European missions, after the Puritan missions - which are in a class by themselves - was ~~also~~ a sodality, that is, a voluntary society for missions, not a church mission ^{like the Puritans}.
 Founded in 1815 by members of the German Christian Fellowship as the Evangelische Missionsgesellschaft in Basel, at first it sent out the graduates of its mission seminary (1816-1955) to work under other societies - especially the Church Mission Society, and in the nearly 140 years of ~~its~~ the seminary's existence (1816-1955) ~~saw~~ 2,500 of those trained ^{went} to the mission field. The Mission still has a force of some 400 missionaries on the field in five countries - India, Ghana, Kalimantan (Borneo), Cameroon, ~~thru~~ the training seminary itself was closed ~~from~~ ~~the~~ in 1955, in favor of regular university training for all mission candidates. (the Course Dict. of the Sw World Mission).

Ecumenical

From the beginning, the Society was ecumenical. Though basically German in origin, it made German Switzerland its organizational center, but drew also ^{from} Austria and Alsace. One of its ^{Lutheran} missionaries became the Anglican Bishop of Jerusalem (Samuel Gobat in 1845) - in a curious ecumenical experiment combining Anglican and Lutheran episcopates in one person. He was criticized for proselytizing from the ancient Eastern churches - Orthodox

* Danker points out a = footnote that the Puritans thru a "chick in mission" was in some ways more like a total church became a pietist club. - p. 159. (Wm. J. DANKER, Pedigree of the Lead. Co. Records: Eerdman's, 1971)

was the part of the German mission societies to add medical work to its evangelism, ^{(Warwick, p. 118).} and unashamedly combined trading and industrial projects with its more specifically Christian missions in what today we would call "tent-making ministry". And significantly - both the tent-making & the ministry of ~~pre~~ witness by preaching were considered part of the mission task. The tent-making was for the support of the witness, but was itself part of the witness, for the graduates of the mission institutes were expected to ~~spread~~ do two things - ① "spread a beneficent civilization", and ② "proclaim the gospel of Jesus". (Dankers, p. 81).

No better candidates for "tent-making missionaries" could have been found than these ~~first~~ ^{first} graduates of the ^{Basel} institute. They almost all had come out of some trade - stocking weaver, factory worker, a glue maker, a shoe maker a rope maker - and one white-collar maker - a clerk. (Dankers, Pract. p. 80).

But, ^{at the same time, there is} ^{than the Basel Mission} no better example of the fact that "tent-making missions" - practical, simple, and effective as it may sound, is not quite that simple, nor necessarily the ~~most~~ ^{the most effective and} ~~is it necessarily~~ the only wave of the future as a model for mission.

Cross-cultural tent-making can get very complicated, particularly if the culture you are trying to reach for Jesus Christ has no market for tents!

The lessons learned from the Basel mission's work in India should be required reading for anyone interested in self-supporting missions and self-supporting churches. The German missionaries had to be concerned not only about their own support, but also that of their converts - for their work on the Malabar Coast (sw India) brought converts out of their ^{an Indian} caste-society into a multi-ethnic community largely isolated from and ostracized by their past associations and means of livelihood. How could they earn a living? The Mission set out to find an answer - and turned first to an agricultural experiment. They formed the converts ~~then~~ into Christian villages on land bought by or given to the mission. The Christians could become self-supporting Indian farmers. It didn't work.

Most of them had no farming experience. Moreover the land wasn't theirs - it was the mission's. They were tenants, and the experiment resembled nothing so much as a Ku Commune - but with the Indians expected to pay rent - and no matter how low the rent was made, the people grumbled and ^{on the mission side - ~~the~~ ^{the missionaries were} ~~became~~ dismayed to find that the} rents were ^{sometimes had to be replaced by} ~~lozy~~ ^{hard-working} and ^{men - hrs.} ~~sometimes~~ ^{had to be replaced by} ~~had to be replaced by~~ ^{hard-working} ~~men - hrs.~~ ^{men - hrs.} The whole experiment was abandoned, and ^(in the 1880s) the land finally sold. As one of the Germans had said earlier, "It is a great blessing that the missionaries no longer have to fight with the people all week and then preach to them of love on Sunday" (Danies, p. 94, citing Wm Schlatter, Geschichte der Basler Mission, II, ⁵⁵ ~~57~~. 3 vols. Basel: Muzombachhandlung, 1916).

The list of tent-making features could be extended endlessly. At one point they brought over two clockmakers from Germany to set up an industry, ~~using~~ which could employ ~~two~~ in Mangalore to make Black Forest cuckoo clocks for the Indian market - but India proved rather indifferent to Black Forest cuckoo clocks - American clocks, made in New England were cheaper. (Danker. p.56). "There was a whole series of failures," writes Danker, "silk culture, arrowroot, coconut oil. Nothing seemed to get anywhere (Ibid.)."

But then they finally hit the right combination. "It was in weaving and tile making that the Basel [mission] industries gradually got beyond the small shop approach in India." For, unlike the making of "German cuckoo clocks", India already had a base of experience in weaving and tile making on which the missionaries could build - and in a remarkably short time [^] the Basel textiles were winning prizes in India, and shipping their goods around the world. One of their missionary weavers - searching for a heavy-duty dye for the cloth experimented with the sap of the bark of an Indian tree and came up with a new color which the Indians called "Dusty" because it was the color of "the ubiquitous brownish yellow dust of the Indian road. "Dusty" in Kanarese, the local dialect is "kheki" - and as its use spread and the world in military uniforms, ^{the} English ^{language} got a new

word from the Indian language - and the word got a new color from the Basel mission. Khaki

Equally successful was the "Basel Mission Textile Works". - By the begining of the 20th century (in 1913) it employed 3,600 workers. - ~~The~~ Also successful were ~~and~~ the centralized industries of the Basel mission, ^{which} ~~employing~~ became the nucleus ^(around which grew) of one of the largest ~~of all~~ corporations of all of India, the club in Madras, with more than 3,000 members - a number almost unheard of in India ^{mission with their} "with its" many small, weak village clubs."

~~Still more astounding~~ was the work of the mission ~~in Ghana~~, in Africa ^(in Ghana which was) then called the Gold Coast, the Basel Mission's trading enterprises - always motivated by the purpose of making missions self-supporting - ~~it~~ never attained the large scale of the Indian enterprises - but helped to save the country's economy ^{by introducing} ~~with the introducing~~ of a new agricultural commodity that "for good or for ill" became to Ghana what oil is to Arabia - the single economic foundation of the country's wealth. "Three Swiss farmers, members of the Basel Mission, were the first to plant cocoa" in Ghana, bringing it from South America. It became the economic "monoculture" of the region. (Dankler, pp. 96, 97).

But as the trading and industrial enterprises of the Mission prospered - tensions arose between the mission's businessmen-missionaries, and its theologically and evangelistically ~~oriented~~ oriented missionaries. From both sides came criticisms of the ~~connection~~ intertwining of business and the gospel. From the 1860s on, ^{it was} ~~it was~~ ^{the} business managers ^{who} insisted on more independence, ^{they demanded} ~~and~~ ^{the} right to hire employees independent of the mission, ^{and} at salaries higher than missionary salaries. Others insisted that the business must be subordinated to the work of the mission, pointing out that its role was to be only the service and support of the gospel mission. Still others insisted that for the good of both mission and industry, the two must be kept completely separate - ^{farther} ~~then~~ industry could ~~then~~ pay the necessary higher wages; and the missionaries could not be criticized for spending more time working for money than for the Lord. ^{Not until World War I, however, was} ~~the~~ ^{finally separated from} ~~the~~ ^{the} Trading Co. ~~at~~ ^{the} Mission (Dankers pp. 105-111).

Wm Dankers summarizes the weaknesses and strengths of this unique blend of commercial industry and gospel proclamation ^{as} pioneered by the Basel Mission: (Paper for the Lord. Gp. Rapids: seminarians, 1971)

Criticisms

1. The industries kept the people dependent on the mission as their factory boss.

Answer - In fact, the jobs in the Basel industries at last made the workers independent of their oppressing landlords and "blood-sucking" money lenders.

2. Criticism. Commercial interests began to supplant the mission's spiritual concerns.

Answer. True - it has happened, but it can be avoided.

3. Criticism. Too many heathen are employed.

Answer. Many of them become Christian - besides, sheer Christian compassion should argue for helping non-Christians earn a decent living.

4. Criticism. Non-Christians are forced to attend 15-min "devotions" daily.

Answer: The same is true in Xn schools all over the world (This was 1855, remember?)

5. Criticism. The desire for employment in the mission industries weakens the credibility of some of the conversions.

Answer "The end which we aim at in our industrial enterprises is not to rouse in the heathen the desire of being converted. We only aim at making it possible for those who have this desire to carry it out."

6. Criticism. Many of the commercial enterprises have failed.

Answer. What else could be expected.

7. Criticism. Employees in Basel enterprises are paid ~~for~~ more than the average Indian earns.

Answer Good. The Christian life should also cost more.

8. Criticism. The Basel mission industries are destroying indigenous weaving methods and craftsmanship.

Answer: "If our cloth has a good sale, & the European looms [we have introduced] are better than the Indian, I think the sympathy with what is national is carried too far if we ~~are~~ are asked to persuade our people to dig a hole in the ground, use the Indian loom, make saris, and so on." - (Dankers, pp. 124-126).

But perhaps the most telling defense of the Basel industrial pattern of mission, was the way Ghana's Apuans came to refer to the Mission

Trading Co. as it was known in Africa. Its old name was Basel Mission Factory -

^(BMF) BFM - but the Apuans had a nickname for it - ^{BMF} BFM: "Black Home Friend" (p. 128) (Dankers, pp. 128-129).

And it made mission possible. "As late as 1918 - when most German missions collapsed when cut off from Germany - the Basel Mission never lacked money in India. It made its own way with investment from Germany (p. 130).

Third Period (Lanette) - 950 - 1350

March 24, '56

The Contin. Advance Against Islam -

① By mo - Spain + Near East.

(a) 501 - Charlemagne takes Barcelona
1034 - Caliphate of Cordova falls - leadership
in hands of King of Castile (its greatest intell.
center of Europe) ~~and~~ ~~Arabs~~.

(b) Byzantine ^{KURUKUAS} ~~conquer~~ - advance.
John Kourkouas (920-42) brilliant general who
pushes back to Tigris + Euphrates.
John Zimisces (965-976) - Edessa + Nisibis (Armenian)
489 - converting Vladimir + Russia.

(c) The ⁷ Crusades - (already noted) 1096 - 1219
Acre falls 1291 - last Latin stronghold.

② By the missionary orders -

- (a) Francis
- (b) ^{and} ~~and~~ Dominicans

Fourth Period - The Second Recession (1350 - 1500)

Fall of Mongols

Rise of Turks - Constantinople 1453

Muhammed II vs. Constantine III (last Byzantine)

⊙

C. New Voluntary Societies.

The end of the crusades, however, brought a new spirit into the Roman church out of which grew new missionary societies and a new positive direction to Christian missions. Compare the militant war-cry of Pope Urban which roused Europe to a holy war against Islam with the gentle protest of Raymond Lull (d. 1315), the first to give his life to mission to the Moslems. "They (i.e. the crusaders) think they can conquer by force of arms," he wrote. "It seems to me that the victory can be won in no other way than as thou, O Lord Christ, didst seek to win it, by love and prayer and self-sacrifice".* (quoted in C. H. Robinson, History of Christian Missions, N.Y., Scribners, 1915, p. 19)

Compare these 3 with
Charlemagne's ① arms,
② persuasion, and ③ gifts.

On Lull, see NYT book review.

The new mood in missions was spear-headed by the strange but moving example of St. Francis of Assisi, who became convinced, about (1182-1226) the time of the Fifth Crusade, that the Moslems remained heathen not because they had ^{never} been ^{conquered} on the battlefield, but because the gospel had never properly been presented to them in their minds and hearts. Even before Lull, Francis made three missionary journeys to try to do this himself--to Morocco in 1212, to Spain in 1214, and to Egypt in 1219. In Egypt he managed to win his way even into the presence of the Sultan and preached before him. It matters not, really, that his mission failed, or that his missionary methods were almost ridiculously unsound. "Kindle a fire," he said to the Sultan, almost like Elijah before Ahab, "and let your priests and me enter it together and let God determine whether the true faith be on my side or theirs." (Thomas Smith, Medieval Missions, Edinburgh 1880, p. 225). The Sultan refused, of course, and Francis returned without results. But more important than the success or failure of his mission was its landmark position, as Bishop Neill has pointed out (op. cit. p. 116), marking a "new spirit in the Christian world", and "a notable shift... in the missionary methods of the Christian Churches. For five centuries at the heart of the missionary enterprise had stood the monastery.. From now on and for two centuries the central place will be held by the two great Orders of Friars: the Franciscans and the Dominicans." The earlier missionary order - the Benedictine was monastery-centered (we would call it missionary compound centered) - the 2 new orders were people-centered. They went wherever the people were to win them for X. In fact they called the mission societies they formed "Societas Fratrum Peregrinantium propter Christum" (Societas propter peregrinantium propter Christum) (lat. p. 324).

→ → (A)
Francis

The earlier ~~monastic~~ orders, such as the Irish and the Benedictines, were primarily monastic and only secondarily missionary. The two new orders, Franciscans and Dominicans were first and foremost missionary organizations (Latourette, ii, p. 320 ff.). Franciscans emphasized poverty, lay witness and martyrdom. Dominicans, who called themselves the Order of Preachers, emphasized scholarship and the preaching of the clergy. Both societies developed specific organizations for the conduct of foreign missions. The Societas fratrum peregrinantium propter Christum of the Dominicans centered its work in monasteries in the Near East. The Franciscans formed a society with the same name but with wider scope and organized their missions into six territories, each under a vicar; three among the Mongols, and one each in Morocco, the northern Balkans, and what is now the Ukraine and Romania.

The Franciscans, who have sent out more missionaries than any other order except the Jesuits, later divided their Mongol territories

Dominicans

127 - sent his followers out.

nocent had used in speaking of them. This name denotes their ideals. They were to preach, and in order to do this effectively, they were to devote themselves to study. They were to be friars, not monks; they were to live in the busy haunts of men instead of secluded in a convent; the world was to be their cloister. By preaching and by example they were to spread Christian doctrines and ideals among the people. In 1217 Dominic sent his followers out on their mission. He said: "You are still a little flock, but already I have formed in my heart the project of dispersing you abroad. You will no longer abide in the sanctuary of Prouille. The world henceforth is your home, and the work God has created for you is teaching and preaching. Go you, therefore, into the whole world and teach all nations. Preach to them the glad tidings of their redemption. Have confidence in God, for the field of your labors will one day widen to the uttermost ends of the earth." Accordingly, some went to Spain, some to Paris and some to Bologna. Their success was very rapid. At Dominic's death, four years later, the order already had sixty convents scattered through Spain, France, England, Italy, Germany and Hungary. Its influence was increased by the adoption of a vow of absolute poverty. The friars could have no property and no regular income. They could attack the problems created by the new wealth without being accused of profiting from the new wealth. Instead they supported themselves by begging and the Dominicans thus became a "mendicant" order.

The emphasis which Dominic had placed on learning made his followers especially active in university towns. Some of them became noted scholars, and they soon obtained professorships at Paris, Oxford, Montpellier, Bologna and Toulouse. The secular clergy were jealous of this success and tried to bar the Dominicans from the higher faculties, but with papal support they overrode all opposition. Eventually the Dominicans established their right to a certain number of chairs in the theological faculty at Paris, and since Paris was the leading university, this brought them recognition everywhere. Some of the most influential scholars of the thirteenth century were Dominicans—for example Thomas Aquinas, the greatest philosopher of the Church, and Vincent of Beauvais, who summed up medieval knowledge in a huge encyclopedia. Because of their learning and their early interest in heresy, the Dominicans were especially interested in the Inquisition, and its most active branches were under their control.

The other great mendicant order was founded by Francis of Assisi. He was born in Italy in 1182 and was thus some twelve years younger than Dominic. He was the son of a rich merchant of Assisi and as a youth led a joyous life. Francis was greatly interested in stories of chivalry and longed to distinguish himself as a knight. His one military adventure, however, proved disastrous and he returned home desperately ill. The collapse of his hopes turned his thoughts to religion, and he

Joseph L. Strayer The Middle Ages 395-1520
5th ed. 1970

Appleton, Century, Crofts.

(A) Francis -

Poverty:-

What's the matter...
"Have you gotten married"
Yes, to the poorest of all -
brides - la femme pauvre -
the lady of Poverty.
Passion - "suffering" - the
act of pain - "Francis the
humble dove of God who preached
to the birds... bore in his
body the marks of the lamb
that was slain" (Benton,
The Medieval Chch, p 54).

Joy - "His religion was

Mission to the poor -

Joy - "His religion was
beyond with joy."

went through long internal struggle, trying to
do to be saved. When he was about twenty he finally became convinced
that he must renounce wealth and family ties and serve God in poverty
through charity. He did not withdraw from the world but instead began
to preach and to do good works among his neighbors.

Other men of like mind gathered about him until there were twelve
in all. They then sought the pope at the Lateran Council in 1215 to have
their undertaking confirmed. The pope hesitated at first, for there were
obvious resemblances between Francis' plan, and that of Peter Wald
Francis, however, was willing to accept suggestions from the leaders of
the Church, which Waldo had never done, and the need for a new type
of religious order was more obvious in 1215 than it had been in 1170.
So Francis' followers, the "Minorites" or "Friars Minor," as they called
themselves in their humility, were allowed to begin their work. From
the first, Francis insisted on absolute poverty. The brethren were to
labor with their hands, but they were not to receive wages in money,
though they might accept gifts of food or clothing. They were to take
thought for the morrow and were to give to the poor all that was not ab-
solutely necessary for the day. The rule ordered:

The brethren shall appropriate to themselves nothing, neither house,
place, nor other thing, but shall live in the world as strangers and pilgrims
and shall go confidently after alms. In this they shall feel no shame, since
the Lord for our sake made himself poor in the world. It is this perfection
of poverty which has made you, dearest brethren, heirs and kings of the king-
dom of heaven. Having this, you should wish to have nought else un-
less heaven.

The success of the order was due to the spirit of Francis, which many
of his early followers imbibed. He tried to apply the precepts of Christ
literally, and to imitate His life in all things. He delighted in sacrifice
for the poor and especially for the lepers, who were the outcasts of
society. He renounced worldly pleasures without becoming bitter and
He loved all created things; he chanted the praises of the sun,
preached sermons to the birds. He was always gay and at times
playful. He named one of his followers "the plaything of Jesus Christ"
and called the brethren "the Lord's clowns."

"Is it not in fact true," he said, "that the servants of God are re-
ally like clowns, intended to revive the hearts of men, and to lead them to
spiritual joy?" Francis also succeeded in spiritualizing his early
vulgar ideals. He sang the praises of "My Lady Poverty" as a troubadour
would sing the praises of his mistress, and he sought spiritual advent
as a wandering knight would seek temporal combats. He was pa-
tient and humble, yet "he possessed an original and well-balanced mind."
"Joculatores, here and elsewhere translated as "clowns," is an inclusive term
for entertainers, players, acrobats, and gleemen.

into four ecclesiastical units: Kipchak, Persia, Turkestan and China. They were the first Roman Catholic missionaries to reach China. The first contact was made by John of Plano Carpini (or Pian de Carpini) who carried a letter from the Pope to the Mongol Emperor Kuyuk Khan in 1246. Another Franciscan, William of Rubruck, reaching the court of Mangu Khan in 1255 near Karakorum, actually witnessed to the Emperor who was interested in all religions but apparently remained Shamanist. Neither of these men reached China proper. That honor was reserved for a third Franciscan, John of Montecorvino, who arrived in Peking in 1294, built a church, and by 1305 reported that he had won as many as 6000 converts.

Will The greatest of their early missionaries was Raymond lull, whom I quoted above.*

It is not surprising, however, that it was the Dominicans, with their emphasis on scholarship, who contributed most to the theology and science of missions in the 13th century.* Raymond of Penaforte (d. 1275), like lull, enlisted the support of the kings of Castile and Aragon (Spain) in starting schools for the study of Arabic and Hebrew to train missionaries to Moslems and Jews. Even more important, perhaps, he persuaded the great Thomas Aquinas to write what Latourette calls "a handbook for missionaries" (ii, p. 314), the Summa contra Gentiles. This may well be the first book on missiology (missionary theology and science) ever specifically written for that purpose. In essence, Thomas concludes that a different approach will be needed to present the gospel to complete pagans, like the Moslems, than that which can be used with those who are nearer to the faith, like Jews (or heretics). Jews at least will accept the Old Testament, and most heretics acknowledge the authority of the New Testament as well as the Old Testament. Therefore the Bible is the best authoritative approach to them. But Moslems, he points out, do not recognize the authority of the Bible. By what means, then, can they be reached? The only avenue of appeal to complete pagans, says Aquina, is reason. Natural reason is the only possible approach to them, he argues, "for it (i.e. reason) demands the assent of all". (Summa contra Gentiles, 1,2)

11-17-187

see note 1000

This was the beginning of a serious Catholic attempt to develop a science of mission. It was accelerated by the discovery, in the 15th and 16th centuries, of whole new worlds of pagan peoples. The direct contact of Catholic empires with these pagan lands stimulated Catholic thinkers like Joannes Azorius (1533-1603); Antonius Posevinus (1534-1611) and others to develop more complete and systematic theologies of missions--but that belongs properly in our consideration of the next period: The Reformation and the Counter-Reformation.

Mar. 29, '83

Raymond lull

* He had been converted from a life of dissipation as a roistering knight, ed in a vision saw Christ in agony on the cross. This brought him to complete dedication to Christ and an enveloping vision and goal of winning the Moslem world to Christ. Moslems had only recently been driven from the island of Majorca, which was his home. "The crusades, he felt, had failed, and the Holy Land was to be gained by love, prayer and tears." He gave up all his property, save for what he set aside for wife and children - and directed it to the poor. He began to learn Arabic and established a school to train missionaries (in 1276) to the Moslems, in Majorca. Language, he felt was of first importance in reaching Islam for Christ - and was the first in the Middle Ages to use a language other than Latin for his major work. He used Arabic, and Spanish - and made and all the philosophy and science of his age to make the faith convincing to non-Christians." (Latourette). He toured the universities (Paris, Montpellier) to win recruits. He spoke in synagogues and mosques throughout Spain - He promoted missions to the Moslems - to reach them for Christ before they were won to Islam. He preached eccumenical reunion with Constantinople - because he felt the Eastern Church was better equipped to win Moslems + Muslims for Christ. Finally he went himself to missionary to the Moslems - three dangerous journeys. He was stoned. He went back - the by then over 70 - and was imprisoned. At last - over 80 now, he sailed again - and died traditionally by stoning in 1315/1316. EA Peers, Raymond lull A Biography Ind. SPCK, 1929. F.A. Yates, The Art of Memory (1966); S. Zwemer, Raymond lull, Saint Missionary to the Moslems (1902)

Latourette II, p 322
Dunphy, New Int'l
Hist. of the Ch.

An All-Inclusive System

SELECTED WORKS OF RAMON LLULL

(1232-1316.)

Edited and translated by Anthony Bonner.

Illustrated. Two volumes. 1,329 pp. New Jersey:
Princeton University Press.

\$125; \$150 after Sept. 30.

By David H. Rosenthal

RAMON LLULL (1232-1316) was a true original — poet, storyteller, mystic and philosopher. But his work, except for William Caxton's 15th-century translation of "The Book of the Order of Chivalry," has been hidden from English-language readers. Now, although most of Lull's 263 works remain untranslated, Anthony Bonner has provided a representative selection that reveals the many facets of Lull's complex personality and vision. While he sometimes wrote in Arabic or Latin, the bulk of Lull's work was in Catalan. In fact, he was the originator of Catalan literature. And since the revival of that literature in the last century, following a period of several hundred years when there was virtually no Catalan writing, he has become again a widely read author with real influence on modern Spanish and Catalan writers.

Born in Majorca shortly after James I of Aragon took it from the Moors, Lull grew up in privileged circles and became a steward in the royal court. As a young courtier, he found love and poetry much more fascinating than the great theological debates of the age, with which, however, he was well acquainted. He mastered the techniques of troubadour and amatory verse and tested them, as it were, in extramarital affairs. Then, abruptly, he changed. Writing a love poem one night, he saw Christ on the Cross — a vision that reappeared each time he tried to return to the poem. He destroyed his manuscripts, renounced secular life and forsook his wife, children and possessions.

For nine years after his conversion, Lull lived under the tutelage of Cistercian monks, studying theology and Latin texts. He also bought a Moorish slave, who instructed him in Arabic and Islamic doctrine. He then retired for a while to a mountain to meditate. One day as he gazed heavenward, he received divine inspiration to begin work on his "Art" — an attempt to relate the created universe to the nature of God and explain Christian thought in logical terms that Moslems and Jews would also find persuasive. He organized schools in which missionaries could study Arabic and other "pagan" tongues. For the rest of his life he wrote, preached and undertook perilous travels. Three trips to North Africa proved especially risky, two of them ending in beatings, imprisonment and expulsion and the third, legend has it, in his death.

Lull's influence as a thinker was enormous. Among his early admirers were the 15th-century cardinal Nicholas of Cusa, who collected and annotated many of his books; the Renaissance philosopher Giordano Bruno, who published seven studies of Lull's ideas; and the German philosopher and mathematician Leibniz, whose "Dissertatio de Arte Combinatoria" (1666) seeks to reform and improve Lull's system of thought. In all these cases, the primary focus was on his "Art," described in Mr. Bonner's introduction as "a complex system, using semi-mechanical techniques combined with symbolic notation and combinatory diagrams, which was to be the basis of apologetics in addition to being applicable to all fields of knowledge." Moreover, Lull acquired an unfounded reputation as an alchemist. No fewer than 77 works on this subject have been attributed to him. (Six of these, dogeared

David H. Rosenthal, a poet and critic, translated "Tirant lo Blanc" and Merce Rodoreda's "My Christina: And Other Stories" from the Catalan.

and heavily annotated, were in Isaac Newton's library.) And with the advent of empiricism, Lull also acquired some famous detractors, including Rabelais and Bacon.

Part of Mr. Bonner's editorial achievement is to give us a balanced view of Lull, whose purpose was to instruct even when he entertained or inspired. Volume One begins with "The Book of the Gentile and the Three Wise Men," Lull's greatest essay in apologetics and a relatively painless introduction to his "Art." "The Book of the Gentile" is an astonishingly evenhanded account of a courteous debate about faith among a Christian, a Jew and a Saracen. Lull clearly thinks the Christian has the better of it, but no winner is declared. The volume also contains two denser works explaining how his "Art" developed. Volume Two includes "Felix, or the Book of Wonders," one of Lull's major novels, plus a scientific treatise, "Principles of Medicine," and a mystical work, "Flowers of Love and Flowers of Intelligence." As Mr. Bonner stresses, all these books are closely related, and Lull perceived them as presentations of the same system in various guises and applications.

The most arresting piece is a section of "Felix" called the "Book of the Beasts." This allegory concerns the machinations of Dame Reynard, a fox who sets rivals and superiors against one other, kills some and persuades her king, the lion, to dispose of others, until at last she is her monarch's sole counselor. As the book progresses and Dame Reynard approaches her goal, she grows bolder and more insatiable, while the lion becomes increasingly murderous and besotted by his accumulated bloodguilt. Dame Reynard's story is reinforced by a secondary tale in which the leopard and the lynx are sent as ambassadors to the king of men, in whose court we behold strikingly modern scenes of graft and corruption. When eight notables complain to the king about his rapacious appointees, His Majesty, in a classic case of official waffling, refers them to his council. But the councilors, who receive a cut of all extorted money, reprove the petitioners in a scene any big-city politician would recognize.

THE "Book of the Beasts" stands out among medieval fables for the vehemence and specificity of its assaults on courtly life. Instead of a generalized satire on human foibles and fatuity, we find almost Swiftian moral outrage at the viciousness of power and what Shakespeare called the insolence of office. At one high point, amid a scene of gluttony and lechery in the court of the king of men, Lull (who often appears in his works as Ramon the Mad) suddenly looms up before his readers and accuses his own characters: "Let neither the king nor queen forget, nor their barons, nor any others, great or small, who eat in this hall, that God created all the things which are on the king's table, and on those of the others; that He made them varied and delectable to eat; and He caused them to be brought from faraway lands so that they might be at the service of man, and so that man might serve God. Let neither the king nor the queen think that God will forget the improprieties committed in this hall, in which God is dishonored, for there is no one here to reprove what is reprov-able, nor to praise what is praiseworthy, nor to thank God for the honor which, in this world, He has bestowed on the king, the queen, and all the others."

As one can see from this passage, Mr. Bonner has resisted what his preface calls "the translator's temptation to smooth over what he considers 'rough places.'" In those selections primarily aimed at presenting Lull's thought, this approach does lead to a kind of transparency. In the more literary selections, however, it works badly. Mr. Bonner would have done better to vary his style — especially in "Felix." This, however, is a minor quibble about a generous and illuminating introduction to one of medieval Europe's most individual thinkers, who was also one of its earliest vernacular novelists and the first of the great Iberian mystics. □

1200-1600

1253-1368 A.D.

b. beginnings of Roman Catholic Missions in Asia.

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1. Roman Catholic Christianity under the Mongols (1260-1368).

About the middle of the 12th century ^{startling} electrifying reports began to filter into Europe from Asia--reports about a mysterious Christian king beyond the falling empire of the Arabs and the rising power of the fearful Turks. Otto of Freising, the greatest historian of the Middle Ages and no credulous believer in wonderful tales (he rejected the Donation of Constantine as a forgery, for example), records in his Chronicon (vii, 33) the report of a Syrian bishop visiting Italy in 1145 that "a certain John, who lives beyond Persia and Arsenia in the extremum Orient, a king and a priest and a Christian with his whole nation, though a Nestorian" had defeated the king of Persia, burned his capital (Ecbatana) and had been stopped from advancing on Jerusalem only by the broad, uncrossable waters of the Tigris River (quoted in Yule-Cordier, Cathay, vol. 3, p. 15, from Germanic. Historic. Illustr. etc. Christiani Urstisii Basiliensis, 1585).

This was electrifying news to 12th century Catholic Europe. The Second Crusade (1144-48) was going badly and would end in complete disaster. Jerusalem which had been won and held by the Crusaders at such great cost would fall back to Saladin and his Moslems in 1187. Richard the Lion-hearted of England, Frederick Barbarossa of Germany and Philip Augustus of France would try and fail to recapture it in the most ambitious crusade of all, the Third (1189-92). Yet here from the other end of the world came persistent reports that a king, called Prester John, at the head of Christian armies from Asia was accomplishing what the greatest knights and kings of Western Christendom had so tragically failed to do--defeat the Saracens.

Discouraged western Christians eagerly believed and spread

the story that help was on its way in the person of Prester John. But the great deliverer was difficult to locate. In 1177 the Pope (Alexander III) heard of a Christian king in India (or Abyssinia, some said), and this king, too, was identified as Prester John (Yule-Cordier, p. 17, quoting Baronius). He still did not appear, but the hope lingered on.

Then came the 13th century, which like the 1st and the 7th, was another explosive turning point in human history. Far off on the Asian horizon like a yellow cloud of dust out of the Gobi desert, the Golden Horde of Genghiz Khan began to ride across the roof of the world. Hope flickered in the west once more, but as the short, thick-set, blood-drinking Mongol horsemen broke across the Volga in 1222 to butcher the princes of Southern Russia, that hope collapsed. These were not the Christian soldiers of Prester John. More like the armies of Antichrist, wrote Roger Bacon, the mediaeval scientist, and some people prepared for the end of the world. (W.H. Rockhill, Journey of Friar of Marbruk, quoting Matthew of Paris, Chronica Majora, iii, 488; and Bacon's Opus Majus, i, 263 on the second Mongol invasion)

And yet, in the providence of God, the fearful Mongol invasions of the 13th century opened the road to Asia for missions from the west as it had never been open before since the days of the Apostles. In the days of Rome it had been blocked by the Persian Empire, then after the 7th century by the Arabs, and finally by the Turks. Now at last it was opened, not by Western crusaders and not by an Asian Prester John but by an explosive new power rising in the east.

Let us review briefly the world of the 13th century. In the 1st century, you will remember, three great powers dominated the earth-- the Roman Empire in the West, the Persian Empire in the center, and China in the far East. The explosive new factor in that first century was Imperial Rome. In the 7th century the picture drastically altered. Four great power centers now began to dominate the world. One was sweeping up in northern Europe and would take a vaguely imperial form as the Holy Roman Empire. The second was what was left of old Rome, the Eastern Empire of Byzantium at Constantinople. The third was the Arab Caliphate in Baghdad, which had defeated Persia. And the fourth was still China, entering the golden age of the T'ang dynasty. The rough new power factor in the 7th century was the rise of the Arabs, following Mohammed. Now in the 13th century the emergence of still another new power shakes the world, and the world is divided in three again: Christian Europe in the West (Byzantium begins to fade); Islam in the center, blocked from entering Europe but keeping Europe out of Asia; and in the east, rising out of Central Asia, the Mongols. As so often in missions history, times of ferment and change proved to be openings for the gospel: in the first century, the work of the apostles; in the 7th, Nestorian expansion into East Asia; and in the 13th, the beginnings of Roman Catholic missions in Asia.

It was the first stirrings of the time of change that had probably given rise to the story of Prester John. As early as 1000 A.D. a revival of Nestorianism in Central Asia began to win thousands of converts among the Uighurs, Keraites, Merkits and Onguts. In the next century the northeastern tribes moved against the borders of the Sung dynasty. A northern Manchurian tribe, the Jurchen, conquered the Khitans who then ruled Manchuria and parts of northern Korea, and set up a rival dynasty which they called China (1117-1234), pushing the Sung Empire south out of northern China. One group of the defeated Khitans moved west into what is now Sinkiang and Turkestan. In 1141 they met and defeated a Persian (Seljuk Turk) army which was resisting their westward advance, and they set up a new western Chinese empire called Kara-Khitay (or Black Cathay) which lasted for almost 100 years (1124-1211) in the Tarim River basin south of Lake Balkash stretching from Samarkand and Kashgar to Lop Nor. This was the territory of the Christianized Uighurs and Naimans. It was probably the report of the defeat of Sanjas, the Mohammedan Sultan of Persia, by the Khitan king of Black Cathay, Yelü Tashi (or Tushi Talgun), which filtered into Europe in 1145 and gave rise to the legend of Prester John. Yelü Tashi was not Christian, but many of his subjects were, and at least he had defeated the Mohammedans. (See H. Howorth, Hist. of the Mongols, Part 1, pp. 5-7).

All this was only prelude to the storm to come. About twenty years after the defeat of the Persian Sultan (i.e. about 1162) a Mongol child was born east of Black Cathay near Lake Baikal where the Orkhon and Serenge Rivers flow together. It is about as remote an area as one could find, about half way between Irkutsk and Ulan Bator. The child's name was Temujin and as Genghis Khan he changed the map of the world. His great achievement was that for the first and only time in history he united the fierce, nomadic tribes of northern Asia and hammered them into a cohesive political and military organization. They held together for only 150 years but the world has never seen another army like it.

Genghis Khan took Peking in 1215, and three years later his cavalry swept into northern Korea, taking the western Capital, Pyongyang. Then suddenly they turned West and in one of the most stupendous forced marches of all time poured across Asia. Black Cathay fell. The Mongols crossed the towering Pamirs that separate East from West Asia and the Persian-Turkish state of Khwarizmia was swallowed up. That was Mohammedan territory, and in Europe the legend of Prester John came back to life. In 1223 they defeated a Russian army under the Prince of Kiev and Europe beyond the Volga was open to them, but they drew back. In 1227 Genghis died. His youngest son, Tule, was appointed regent until the election of a new Khan. And Tule's wife was the Nestorian princess Sorocan of the Kerait tribe.

While Asia waited for the election of a successor, Europe

relaxed, thinking the storm was over. But the worst was yet to come. A second Mongol invasion after the election of Ogodaï as Khakhan swept into Europe in 1238 laying it utterly waste from the Baltic to the Danube. Poland, Lithuania, Silesia, Moravia, Moldavia, Wallachia, Transylvania and Hungary were almost depopulated in great swathes of conquest. The Mongol forces, taking Budapest, poised for the annihilation of Austria, when a dusty courier spurring his way all across Asia brought word that Ogodaï was dead, and the descendants of Genhiz Khan were summoned back for the election of a new leader. Again, as in 1227 the death of a Khan saved Europe.

This time the West took the new conquerors more seriously. The Pope, always eager to assert both his temporal and spiritual leadership of Christendom, tried to rally Europe both militarily and ecclesiastically to avert disaster. The disasters of the Fourth (1202), Fifth (1218) and Sixth (1228) Crusades which only turned Christians against Christians and sacked the Christian city of Constantinople but left Jerusalem to the Moslems had shocked Europe and discredited the whole crusading enterprise, but Pope Innocent IV tried to proclaim a Crusade to save Hungary from the new "envoys of Satan", the Mongols. At the same time, in a more positive way, he turned to a more powerful force than the sword and sent out the first of a series of Christian missions. If the Mongols cannot be conquered, he thought, perhaps they can be converted, or at least brought into an alliance with Christendom against a common enemy, the Moslems.

Providentially, missionary revival had already begun in the Roman church. Two potentially great new missionary orders had only recently been founded, the Franciscans and the Dominicans. They are called mendicant orders and added a new dimension to traditional monasticism, an explicit insistence on preaching and mission to those outside the church. They were missionary and evangelistic.

Francis of Assisè has been called "the first to make the ideal of missionary service an integral part of the religious life." He not only organized his Franciscans, beginning about 1210, around that ideal, he went as a missionary himself to the Moslems during the Fifth Crusade where he was grieved and disillusioned by the vices and lack of spiritual motives of the crusaders. As the order grew after the death of Francis in 1226, Francis' missionaries became the backbone of Roman Catholic outreach in Asia, particularly among the Mongols in Russia and China. At the beginning of the fourteenth century, reports Latourette, the Franciscans had seventeen stations in the Mongol-ruled parts of Russia, with several bishoprics and two archbishoprics (Latour. Hist. of Christianity, p. 582 f.). But more important were their missions to the center of Mongol power in Central Asia and China.

In the next hundred years, from 1242 to 1342 seven or eight different Catholic missions, partly political and partly religious, were sent on the long and difficult journey across Asia to the Mongols:

Most of the missionaries were Franciscan, with a scattering of Dominicans. "'Tis worthy of the grateful remembrance of all Christian people," wrote Ricold of Montecroce, "that just at the time when God sent forth into the eastern parts of the world the Tartars to slay and be slain, He also sent forth in the west his faithful and blessed servants Dominic and Francis, to enlighten, instruct and build up in the Faith." (quoted in Yule-Cordier, Cathay and the Way Thither... vol. 1, p. 155).

Here is a listing of the first major missionary ventures of the friars into Asia in the hundred years that the way remained open, from 1245 to 1346:

1. Friar John of Pian de Carpine, (1245-1247). Franciscan.
2. Friar Lawrence of Portugal, (1245?) Franciscan.
3. Friar Anselm of Lombardy, (1247-1250). Dominican.
4. Friar Andrew of Longumeau, (1249-1251). Dominican.
5. Friar William of Rubruck, (1253-1255). Franciscan.
6. The Polo brothers:
 - a. First journey, without missionaries, (1260-1269).
 - b. Second journey, with Marco & missionaries, (1271-1295).
7. John of Montecorvino, (1291-1328). Franciscan.
8. Reinforcements for the Franciscan mission, (1307, 1311).
9. Friar Odoric of Pordenone, (1322-1328).
10. John of Marignolli, (1342-1346).

Friar John of Pian de Carpine (the name is also given as Plano Carpini, etc.). In April 1245 Pope Innocent organized two missions to the Mongols and entrusted them to the Franciscans. The most important one, to the Mongols in Russia, was entrusted to John of Pian de Carpine, a direct disciple of Francis of Assisi who finally delivered the papal letter not to the Mongol commander in Russia but to the Great Khan, Kuyuk Khan (grandson of Jenghiz) near the Mongol capital of Caracorum in Mongolia. The purpose, as we have noted was two-fold: politically to avert the Mongol onslaughts on Christendom, and spiritually, to preach Christianity to them.

John's route took him first through familiar Christian territory, to Germany, Bohemia, Poland and on to Kiev in Russia on the Dnieper which had been captured and destroyed by the Mongols seven years before. From there they moved into the unknown. Not even their horses could live beyond Kiev, they were told. They must have Mongol horses which could find fodder under the snow. It had already taken them ten months ^(to 1260) to come this far. Two weeks out of Kiev they were suddenly halted by Mongols. Questioned closely about their purpose, the missionaries answered that they were "envoys of the Lord Pope who was the lord and father of Christians" who had sent them to the King of the Tartars "because he desired that all Christians should be friends of the Tartars and at peace with them. Moreover, as he wished they they should be mighty with God in heaven, he, the Lord Pope, advised them..that they should become Christians and receive the faith of our Lord Jesus Christ for otherwise they could not be saved." The envoys went on boldly to rebuke the Mongols for killing so many people, especially Christians, and their own subjects, Hungarians, Moravians and Poles, who had done them no harm. (Rubrick-Rockwell, pp. 5, 6).

Carpini's orders directed him to deliver the Pope's letter to the chief Mongol prince in Russia. That was Batu, conqueror of eastern Europe, eldest son of Jenghiz's eldest son, and ruler of the Golden Horde, the far western division of the Mongols. The Mongols in the first camp hurried the papal messengers on for another month through the frozen wastes before they reached the edge of Batu's camp on the Volga. It was a city of tents so large that it took Carpini a whole hour to ride from the edge of camp to Batu's tent. There he had to pass through two fires, a superstitious observance that was thought to strip him of any evil power that might hurt the chief, before they were admitted to the great tent, which had once belonged to the King of Hungary. Each of his 26 wives had a great tent of her own. Batu refused to receive the papal letter, but said it must be delivered to the Great Khan in Mongolia, and keeping all the rest of the party as hostage, he sent just the two missionaries, Pian de Carpine and Benedict the Pole, off to the unknown east. "We started out most tearfully," writes Carpine, "not knowing whether we were going to life or death. We were furthermore so feeble that we could hardly ride; during the whole of that lent our only food had been millet with salt and water..." (Rubruk-Rockhill, p. 11).

By about the middle of May, after riding for 7 weeks through the territory of the Golden Horde, they came to the edge of Batu's territory on the Aral Sea, and entered the territory of Jenghiz's second son, Jagatai (d. 1241), land formerly belonging to the Khwarizmian Empire (Moslem) and the Kara-Khitay Empire among the Christianized Uighurs and Naimans, though Carpine flatly calls them "pagans". This would be on the Sino-Mongolian side of the roof of Asia. It took more than 2 months of hard, painful riding from the edge of Batu's realm to the Mongol capital at Karakorum, which they reached on July 22. There they found that a new Great Khan had been elected, Kuyuk, son of Godai, son of Jenghiz,--not Batu, the eldest of Jenghiz' surviving descendants; the two were rivals--. So at the enthronement of Kuyuk in the providence of God, among the 4000 envoys--a "Seljuk Sultan, Grand Prince Yaroslav of Russia, Princes from China and Korea, from Fars and Kirmin, from Georgia, from Aleppo, great dignitaries from the Caliphate, emissaries from the rulers of the Assassins, all in their splendid robes,.. were the two Franciscan friars over whose plain brown habit there had also been placed ceremonial robes.." So the Pope's letter came to the hands of the most powerful ruler in the world, and Kuyuk Khan kept them waiting a month for an answer. But they did have an audience with Kuyuk, his first since his enthronement, and were asked if they wished to make him any presents. Looking across the valley they saw more than 500 carts "all full of gold and silver and silken gowns", presents for the Khan, but embarrassedly had to confess they had used up everything on the journey and had nothing to give him. (Rubruk-Rockhill, p. 24).

One bit of news, however, filled them with excitement. They found that the Emperor was constantly attended by Christians (Nestorians), and some of the Christians in his household told Carpine "that they firmly believed he was about to become a Christian." As evidence of this, Carpine adds, "he keeps Christian clerks and gives them allowances, and he has

and he has always the chapel of the Christians in front of his great tent, and (these priests) chant publicly and openly and beat (a tablet) according to the fashion of the Greeks at appointed hours just like other Christians..." (Rubruck-Rockhill, p. 29)

When the two friars left for the long return journey, the Khan proposed sending his own ambassadors with them. Carpine discouraged this. His reasons are revealing. First, he said, "we feared they would see the dissensions and wars among us". Second, we feared they would be spies. And third, we feared they would be killed in Europe, "as our people for the most part are arrogant and hasty". The missionaries did not want to expose the weaknesses of Western Christendom to the Mongols. (Ibid)

The missionaries returned to the Pope in Lyons with optimistic news of the possibility of a conversion of the Mongols. Unknown to them, the Great Khan's letter of reply which they carried was a proud and chilling warning of precisely the opposite. Perhaps because of its negative nature it was never made public, and was unknown to historians until the 19th century and only recently has the original become available. It reads, in part, as follows:

"By the power of the Eternal Heaven, We are the all-embracing Khan of the United Great Nations. It is our command:

This is a decree, sent to the great Pope that he may know and pay heed. After holding counsel with the monarchs under your suzerainty, you have sent us an offer of subordination which we have accepted.... (You) should come in person with the monarchs to pay us homage and we should thereupon instruct you concerning the commands of the Yasak (Code of laws).

You have said it would be well for us to become Christians. You write to me in person about this matter... This your request we cannot understand. Furthermore, you have written me these words: 'You have attacked all the territories of the Magyars and other Christians, at which I am astonished. Tell me, what was their crime?' These your words we likewise cannot understand. Jenghiz Khan and Ogatai Khan revealed the commands of Heaven. Those of whom you speak showed themselves highly presumptuous and slew our envoys. Therefore, in accordance with the commands of the Eternal Heaven the been slain.. If not by the command of Heaven, how can anyone slay or conquer out of his own strength?

And when you say: 'I am a Christian. I pray to God. I arraign and despise others,' how do you know who is pleasing to God and to whom He allots His grace?

Thanks to the power of the Eternal Heaven, all lands have been given us us from sunrise to sunset... Now...you in person at the head of the monarchs, all of you without exception, must come to tender us service and pay us homage...."

This was not the reply of a king about to become Christian. It chilled the Pope but it did not stop the missionaries.

17. Medieval and Post-Medieval

As we have already seen, in the first fifteen hundred years of its existence, the Christian Church, although it did in some measure answer the call of Christ's Great Commission to preach the gospel to all the world, nevertheless failed to develop any systematic theology of mission or comprehensive strategy to evangelize the world. From Jerusalem to Geneva, the outreach of the church to advanced nations and cultures was at best sporadic, and at worst only an incidental and sporadic activity on the periphery of the church's main concerns.

In the 15th century, however, the picture began to change, and one segment of the church at least--the Roman Catholic Church--began to reach out not only, with zeal but with an organized strategy to the whole world. The impetus to mission was undoubtedly triggered by the dawn of the age of discovery which opened up whole new worlds of nations long lost beyond the bounds of Christendom.

A. Roman Catholic Missions.

Catholic missionary activity and strategy in this period took three forms: first, missions by Catholic governments; second, missions by voluntary societies or orders; and third, missions by the central church organization in Rome.

1. Missions by Catholic governments. The age of discovery made Spain and then Portugal the great new powers of Christendom. It also made them radiating centers of Catholic missions, for when Prince Henry the Navigator (1391-1460), later King of Portugal, sent out the first of his almost annual fleets of exploration, in 1418, to find India and open up the new lands around the dark continent, Africa, his dominating motive was not scientific and humanist, but religious. He was the Grand Master of the Order of Christ, a crusading order, which he turned from military conquest toward commercial and religious contact with the heathen. When a brisk trade in African slaves began to build up, he proved that the religious factor counted more with him than the commercial, and he promptly put an end to the practice of slave-raiding. (A. L. Wagner, An Encyclopedia of World History, Boston, 1942, p. 269)

Popes were only too glad to turn over to the Catholic princes of these two great maritime powers the obligation of the church for foreign missions. The papacy had no organization for missions, and was soon too completely absorbed in countering the overcast threat of the Reformation it now to think about primitive tribes or heathen civilizations on the suddenly discovered other side of the world. The technical term for the transfer of missionary rights and obligations from the church to the government is padroado,

or royal patronage. It was a papal grant which included both privileges and responsibilities. The privileges embraced the right to colonize non-Christian areas and to appoint and exercise authority over colonial bishops. The major responsibility was the duty of christianizing the newly discovered territories. In

In 1455 Pope Nicholas V granted padroado to the Portuguese, principally for Africa. In 1493/4 Pope Alexander VI granted the same "royal privilege" to Spain, principally for the Americas. But in one of the most famous accidents of history, the line drawn by the pope between the Portuguese and Spanish spheres of influence, which he thought ran through the ocean, turned out to pass right through Brazil, which jutted farther east than anyone realized, and so gave Brazil to Portugal and blocked off the Spanish from the true route to India. (Cambridge Medieval History, Cambridge, 1950, vol. 6, p. 525). So the Kings of Portugal became the church's agents of missions to Africa, India, the coasts of Asia and Brazil, while the Kings of Spain held similar responsibilities for the New World of the Americas. As the papal bull read, "we demand that you urge the people of these countries and islands to accept Christianity, and may no dangers or pains ever deter you." The government's missionary duties included the responsibility of sending and supporting missionaries; of organizing and dividing episcopal dioceses and nominating bishops in their territories. (A. Freitag, The 16th Century Atlas of the Christian World, N.Y. 1966, p. 60)

Kings in that medieval age took these duties more seriously than one might expect. Spain, for example, sent more than 4,500 Catholic missionaries to the Americas in only a little over 100 years, from the voyage of Columbus in 1492 to the death of Philip II in 1598. (Ibid, p. 75). Even Christopher Columbus, though he was not himself a missionary, recognized that the spread of the gospel was as much his responsibility as the call of discovery, and he often signed himself with the Greek and Latin components of his first name, Kyo Ferens (the Bearer of Christ). → see p 2a

Nevertheless, padroado, or royal patronage, as a strategy of missions, had serious and crippling drawbacks. It made missions state-directed rather than church-directed. It gave colonial authorities power, if not direct jurisdiction, not only over its own government supported preachers and missionaries but also over those of the voluntary orders as well which considerably hampered the freedom of the missionary movement. It also virtually restricted the missionary force to Portuguese and Spanish subjects, which led ultimately to a serious shortage of missionaries. (Freitag, op. cit. p. 70).

Worst tragic of all, padroado forever gave to the foreign missionary movement of the Christian church a stigma of colonialism from which to this day it has not been able to free itself.

Xp. Columbus - 4/12/85 (D. of August (Jack) Klem)

"The Book of the Prophecies"

1451 - 3 yrs. before fall of Constantinople. Son of a wool carder

became Viceroy of the Western Hemisphere.

His book - The Book of the Prophecies. ⁽¹⁵⁰¹⁻¹⁵⁰⁴⁾ Emphasis on "What's Next There" - the Antipodes - "discovery & evangelization"

Knew about spherical world - but didn't know what was there.

So he was researching Biblical prophecies about "isles", "coasts" - the

unreached - in a "Christian mystic" way. Had had a mystic "experience", never explained

He believed he was chosen by God as "navigator-explorer" to reach the unreached.

Xp. ferens.

At 25th anniv. of Cal. (1492) Voltaire

Jonathan Edwards

both describe the opening of the New World, ^{by Columbus as} was a 'pivotal event' of modern hist.

Ever since Columbus, the world has lived with expanding frontiers.

The genuineness of Columbus's spirituality -

Bartholomew de las Casas - was his personal secretary & spiritual heir. Bilingual preacher - apologist of Indians

^{Columbus sometimes} He wore the habit of a Franciscan friar

His book - "on the evangelization of all peoples" Began studying Bible prophecies in 1481.

His vision - post-millennial (in 19th c. terms).

3rd age of Holy Spirit - after the manner of Joachim of Fiore.

Columbus' voyage miraculously altered the balance between Xty & Islam. Never since has Islam seriously threatened Christendom. Europe moves out of pessimism (as in Nuremberg Councils) into a period of expansive optimism.

His vision - not literalism, science - but fire of the Spirit & the Holy Scriptures [The H.S. works also among Jews, Muslims & people of every faith].

Before this world ends, the prophets say - all things predicted must come to pass. -

The fact [is] that the gospel must be proclaimed to the end of the world. And ^{prop that the Restorer of the Kingdom} grain of fire will come out of Spain! [i.e. - the Spanish monarchy]

Nuremberg Councils in ca. 1490 - says the end of the world. Oh no - says Columbus - there are things that must be completed. The Bible says so!

3. Missions by Voluntary Societies. Fortunately, Roman Catholic mission strategy was never limited to the colonialist concept of redroady. Already in the 13th century, as we have seen, voluntary societies for service, evangelism and missions had sprung up in the church unconnected with government powers. The religious orders of the Franciscans and the Dominicans had carried the gospel as far as China.

In the 16th century, a new society emerged out of the ferment of the counter-reformation, and through this new missionary agency, the Society of Jesus, there occurred that was probably the greatest explosion of missionary zeal and activity in the history of the Roman Catholic Church. The Society was founded by Ignatius Loyola in 1534, the same year that saw the conversion of John Calvin. What Calvin was to do for the Reformation, Loyola did for the counter-reformation: he added to conversion vision; and to vision, discipline; and to discipline, an organization and a strategy for Christian conquest. But whereas Calvin and the Reformers rarely carried their vision of Christian missions ~~new~~ beyond the narrow confines of Catholic Europe, Loyola and his Jesuits took it to the ends of the earth.

Loyola was converted at age 26 from a life of military proficiency. A judge once described the young, long-haired knight in a court reprimand as "cunning, violent and vindictive". (Gene Fulop-Killer, The Jesuits: A History of the Society of Jesus, N.Y. 1962, p. 25) He was not intellectual. One of his pupils said that "few great men had so few ideas", but he added significantly, "still fewer had been more thoroughly earnest in the realization of these ideas." (Ibid, p. 29) [^] The central idea in Loyola's vision of mission was obedience. His famous Book of the Spiritual Exercises begins with the definition of the purpose of man as "conforming to the will of God". Man has only one basic choice, a choice between Satan and Christ. If he chooses Christ, then he must join Him in battle against Satan for the Kingdom. Against Satan and his evil spirits who spread out across the world, Christ "the Supreme and True Captain... chooses His apostles and disciples and sends them out into the whole world, so that they may spread the sacred doctrine among all mankind." (Ibid, p. 11). So the obedience demanded of the Jesuits is a missionary obedience.

as I said -

The Society of Jesus began with seven members... five Spaniards, a Frenchman and a Portuguese. Its first aim was to spread the Gospel from India for Christ, not by force of arms, but by the conversion of the heathen to Christ. When this proved impossible, they turned to the Pope to send them anywhere they might be needed, and "within a hundred years," writes Stanley Stein (Hist. of Jesuits, p. 140), "Jesuits were to lay their bones in almost every country of the known world and on the shores of almost every sea."

Jesuits added to the usual three vows (poverty, celibacy, and obedience) an extra missionary clause as part of the vow of obedience. Their duty vowed to go to any part of the world and

A

Ignatius Loyola

Loyola was converted at the age of 26 (or 30?) from a life of military profligacy. ^f ^{Loyola} He is the third in the great ~~trio~~ ^{two} "great" medical trio of Dominic, Francis and Ignatius that produced the "great centuries" of Catholic missions - the 13th, ~~14th~~ and 16th - as counterparts of the "great century" of Protestant missions, the 19th. Dominic, Francis & Ignatius - three very different characters - but each in his own way contributing an indispensable element to the Christian mission.

Dominic, the teacher.

Francis, the gentle, loving lord, but above all the believer.

Ignatius Loyola, the knight in shining armor, the disciplined fanatic.

To most people in the 20th century, Francis is the most appealing image of a missionary. Loyola is too displaced, hard, military, fanatic.

But it was Loyola who produced the greatest mission, and the

most incredible world-wide results. I want you to look at Loyola as a study in what makes a missionary, and ^{what makes} a mission.

A judge once described Loyola who had been brought before him

for disturbing the peace as a young, long-haired knight, "cunning, violent and vindictive" (F. Miller, p. 35. The Jesuits: A History, NY, 1963). He was no intellectual.

One of his pupils said that "few great men had so few ideas" but ^{the same man} added significantly,

"still fewer had been more thoroughly earnest in the realization of those ideas" (Ibid., p. 28)

In his history of the Jesuits, René Fülöp-Müller compares Loyola with Lenin. "Lenin, too, had few ideas, but those he sought to put into practice with an earnestness and a power equal to Loyola's... These two men, the greatest zealot of the 16th and the greatest atheist of the 20th century, approached the profound problems of ~~the~~ human nature with an iron resolve and were not contented with a few superficial changes, but compelled the complete subjugation and transformation, in accordance with their ideas, of the intellect, the beliefs, the perceptions and the desires of their followers. Both also knew the secret of historical efficacy, which consists in putting every theory to the test of practice, in creating an interplay of fancy, scientific knowledge, clear practical considerations and determined will, through which alone human nature can be mastered. No one else has ever understood to the same extent as Ignatius (Loyola) and Lenin the importance of that power which alone can unite thousands of people in all parts of the world into a uniform and ~~exactly~~ exactly functioning organization: the importance of absolute obedience."

- Ibid, p. 29.

But it ^{all} began with the conversion of the young Spanish knight, Ignatius Loyola. ~~He~~ ~~first~~ ~~dreamed~~ ~~of~~ ~~conquering~~ ~~the~~ ~~world~~ ~~for~~ ~~Spain~~, ~~and~~ ~~for~~ ~~a~~ ~~vision~~ ~~of~~ ~~winning~~ ~~the~~ ~~world~~ ~~for~~ ~~Christ~~. He was born ~~at~~ the beginning of the Spanish age of discovery, in the days of

Ferdinand and Isabella - probably just one year before Columbus discovered America. (The date is not certain)

But his ~~dreams~~ ^{hopes} of military glory faded when his leg was shattered by a ^{French} cannon ball

at the siege of Pamplona, when he was 30. (or 26?). He went through tortures ~~trying~~ ~~to~~ ~~save~~ ~~his~~ ~~leg~~, his good looks, and his military career. ~~he insisted that the surgeons save the leg.~~ The bones were set so badly, the leg

had to be broken again. But the resetting was just as clumsy. "A stump of bone," [says Fulop-Miller] ^(p. 37) "protruded from the leg." It could not be removed except by sawing

the end of the broken bone off - and the pain itself ~~could~~ ^{almost} killed him. But he insisted ~~on~~ the sawing - no anaesthetic, of course in those days. His leg healed, but was too short. He insisted it be stretched on a rack for weeks. ~~All this because in his vanity, he could not bear~~ ~~defeat~~. ~~It was~~ ^{It was} ~~And~~ all in vain. His leg was still short, and he limped for the rest of his life.

But as he slowly and painfully recovered, he began to read. He came across a collection of rather exaggerated lives of the Saints (Plus Sanctorum). He read how St. Francis went unopposed into the camp of the cruel Sultan; and how St. Dominic had the gift of strange miracles, such as levitation.

Suddenly his goal in life changed. He decided to be another St. Francis, ^{and} another St. Dominic. (F-1, p. 43). ~~With Ignatius to which was to do.~~ First he decided, he ~~needed~~ ^{must} ~~to~~ ~~change~~ ~~his~~ ~~life~~ - and ~~thought~~ ~~about~~

He had his servant seat him in a chain by the window where he could look up at the sky to heaven, and ~~to be found~~ meditate night after night on how he could change himself and find his new Master. Then one night, he rose from his bed, knelt before a picture of the Virgin and promised God he would follow Him forever under the banner of Christ. (p. 41).

He disguised it, at first, as a crusade. He rode out of his family's castle on a mule, to make a vigil like a knight at Our Lady of ~~Montserrat~~ a mountain ^{monastery} ~~church~~; then solemnly changing clothes with a beggar - he began his spiritual training in a damp cave in the hills. He spent 7 hours a day on his knees praying; he slept on the damp ground; he ate only black bread + herbs, sprinkling them with ashes to destroy any trace of taste. He ^{put earth on his head to keep himself down} begged. He never washed. He scamped himself daily, and wore next to his skin an undergarment studded with small iron thorns to tear his flesh. And ^{at least} ~~there~~ - weak in body, his mind weak with fasting, - ~~at least~~ he had his "visions".

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What did it all mean? This seemingly senseless scamping of the body - like the ancient monks of the deserts in Egypt and Syria.

① Was it penance for past sins? That would be Biblical - but that was not primarily the reason for this radical mortification of his body. He said himself, later, "that in his penances he did not think particularly of his sins." (Ibid, p. 43, citing Gonzalez)

② Was it to strengthen himself against further sin? This probably also had something to do with it. But he freely admitted that in the midst of all his violent self-torture he ~~often~~ ^{sometimes} came near ^{wanting to} committing the deadly sin of suicide.

③ Was it to gain merit. He admits that this thought came to him also. He writes, at one time during an illness brought about by his austerities, that ~~the thought came to him~~ ^{he began to think} that "he could now meet death happily. [Since] 'by his penances [he had] richly earned eternal salvation.'" (ibid., p. 43, citing Gonzales).

④ But all in all - it seems apparent that to Loyola, all of this buffeting of his body was but a form of self-discipline to prepare him for service in the army of the King. As he put it, ~~his past sins~~ ^{the memory of his past sins} faded before the consuming necessity to be ready "to do great deeds in the service of Christ." (ibid). But how? ~~He started with~~ ^{He started with}

His aim - "to do great things for Christ". But how? His first attempt was a flop - a failure. This often happens to the completely committed. Commitment without judgment is dangerous.

~~The next step was the formation of a Society. The Society of~~
Loyola's first mission was

~~Jesus~~ After a disappointing pilgrimage to Jerusalem, where he was robbed and duped as much by his Christian town leaders as by the infidel Muslims (after they had recaptured the Holy City from Christian crusaders only)

who had reopened ~~pilgrimage~~ Jerusalem to ^{the} pilgrims as a profitable commercial proposition. ~~and~~ ^{then followed in Loyola's search for a mission} a puzzling interlude of social service to the urban

poor, ~~and~~ ^{the} destitute, that often turned into ~~fanaticism~~ almost cult-like fanaticism and ~~convulsions~~ faintings and convulsions among his followers

which Ignatius did not ^{quite} know how to control. ^{Remember Ignatius -} He left Spain, when the authorities, alarmed, rebuked the excesses of his meetings. And turned to

study - He entered the Univ. of Paris - and may at times ^{have} passed by another student there at the same time, all unknowing: A ^{of} brilliant

young humanist named John Calvin who was reading ^{he could find in the libraries.} all the classics, ^{Ignatius could} know not even read Latin.

The serious, and still under-educated Loyola had a roommate.

A fun-loving student, ~~was~~ Francis ~~Xavier~~, who spent his days fighting ^{gamblers and} for ^{and} better - and collecting the bets - ^{who spent} ^{His full name was Francis Xavier} ~~and~~ his nights out on the town. ^{But} Loyola had other

plans for Xavier. He would occasionally let a Bible verse drop into the conversation, like "What does it profit a man if he gain the whole world and lose his own soul?" "Pompous hypocrite," Xavier thought to himself. But only

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In a while, Loyola was a strongly compelling man. Other students began to gather and listen to him. He persuaded Xavier and the others - six plus Loyola - 5 Spaniards, a Frenchman and a Portuguese - to practice what he called "the Spiritual Exercises" - an almost fanatically ascetic style of living - no heat in the room, for example; sleeping at night on a wood-pile, going for six days at a time without food. ~~This is~~ All this ~~was~~ combined with a very rigorous and strictly prescribed course of devotional meditation. This is the way he trained his future missionaries to recapture ~~the~~ Europe from the Protestants, and to win the world for Christ. In 1534 the seven ^{students} ~~men~~, ~~in 1534~~, joined their "Society of Jesus". (Kulp-Muller, pp 60-66).

Its central theme was obedience. Not pilgrimages, not urban social service, not fanatical asceticism, ^{not} the very, very simple life-style. These had all been tried - and were not wholly abandoned - but they were not central. The central theme was obedience. And not simple obedience - it was a directed obedience, a missionary obedience. ~~to accept~~
back to p. 3 "11"

~~And~~ a man to accept anything in absolute obedience to the Pope. (to p. 3)

to accept any task in absolute obedience to the Pope. (J. Broderick, St. Francis Xavier, 1506-1552. Lond. Burns Oates, 1952, p. 71) The duty of obedience was at the heart of the Jesuit theology and strategy of mission. St. Francis Xavier, for example, the first and greatest of all the Jesuit missionaries, was suddenly told one day that he must take the place of a sick brother and go to India, all he said was, "Lord, I'll go", and the next day he was off to Asia. (Ibid., p. 77 f.; and F. A. Flattner, Jesuits Go East.. 1541-1700, Dublin, Glomere & Reynolds, 1950, p. 17) In the old sailing ships of his day it took him a year and twenty-nine days to reach India. (Broderick, p. 97)

In the next ten years before he died Xavier planted the cross, it has been said, "in fifty-two different kingdoms, preached through nine thousand miles of territory, and baptized over one million persons". (quoted by R. H. Glover, The Progress of World-wide Missions, N.Y. Harpers, 1952, p. 72) His missionary methods and missiology may be criticized, but not his incredible devotion to Christ, his missionary zeal and unflinching courage and persistence.

Criticisms of his methods must include his failure to learn any of the languages of the countries in which he preached, his mass baptisms without conversions, his request to the King of Portugal that the Inquisition be introduced in the colonies in India, and his perennial use of superstitious mediaeval practices such as sprinklings with holy water. But on the credit side are his scalding rebukes of the immorality of the nominally Catholic European colonists, his outpouring love and compassion for the outcasted in Indian society, and his almost instant appreciation and respect for the high cultural level of east Asian civilization, particularly in Japan.

Acceptance and use of all that was best in national, pagan cultures, rather than the outright condemnation of all non-Christian cultures as heathen, became a central characteristic of the Jesuit missiology. It was never separated from an equally crucial emphasis in Jesuit missionary theology that the unsaved are wholly and terribly lost. Loyola's Spiritual Exercises repeats over and over again in frighteningly vivid detail the horrors of the damned in hell. (F. F. Miller, The Jesuits, op. cit., p. 7 ff.) But such realistic, Biblical theological conviction did not prevent Jesuits from learning to respect and admire all that was good in the Japanese and Chinese civilization with which they came in contact.

After only two months in Japan, for instance, Xavier wrote back to Portuguese colonists in Goa who had begun to develop an arrogant sense of superiority over all Asians, "They (i.e. the Japanese) are the best race yet discovered.. Admirable in their social relationships, they have an astonishing sense of honour.. In general, they are not a wealthy people, but neither among nobles nor plebeians is poverty regarded as a disgrace.. The Japanese are full of courtesy.. Creating is little heard.. A good proportion of the people can read or write.. They are monotheists, and they abhorrate idolatry.. Of all the people I have seen in my life, including Christians, the Japanese are the most rigorously opposed to theft. They take pleasure in hearing of the things of God, and they have no idols made in the shape of beasts. They like to be appealed to on rational grounds, and are ready to

agree that that reason vindicated is right." (Broderick, op. cit., p. 362, quoting Xavier's letter dated Nov. 5, 1549).

The organizing genius of Jesuit missions, however, was not so much Xavier as Alessandro Valignani, who was appointed Visitor of the India Mission (i.e. superintendent of all the far east missions) and followed Xavier to Asia in 1574. It was he who developed most clearly the Jesuit principle of conformity and accommodation to local cultures. In Japan, for example, he insisted that the Jesuits live in Japanese-style houses, and build their churches in Japanese architectural patterns, and strictly observe national rules of etiquette and behaviour. He taught the Jesuits to study thoroughly the political life and structure of the countries in which they laboured and to set as their objective the conversion of the center of political power, thereby opening the way to the conversion of the masses in a way that is reminiscent of the missionology of the middle ages with its focus on converting the nation through the rulers. (Broderick, p. 366 f.)

It was in 17th century China that the Catholics, under the brilliant pioneer Mattew Ricci, developed a consistent, coherent strategy of mission--a Jesuit missionology--for the conversion of Asia. Ricci entered China in 1583. He was not the first of his order in China, but he was the first to enter and stay. The first Catholic missionary in China proper (as distinct from Mongolia) had been the Franciscan, John of Monte Corvino, but the Franciscan missions were wiped out in the fall of the Mongol Yuan dynasty in 1368, and for the next nearly two hundred years, under the Ming dynasty, there was no Roman Catholic mission in China. Then came the Jesuits.

Jesuit missionary policy in China can be summarized briefly under the following points:

1. Linguistic preparation. Xavier had been no linguist, but when Alessandro Valignani was appointed Superintendent of the Mission, he founded intensive preparatory training in the local languages in the Jesuit college at Macao. This included mastery of regional dialects as well as of the mandarin dialect of the intellectual class.

2. Indirect cultural approach, rather than evangelistic assault. Valignani's comprehensive plan for the Christianization of the Far East was almost military in its strategy and discipline, but recognizing the impossibility and difficulty of the objective (the evangelization of the Chinese Empire) it was organized rather for a long-term siege than for direct frontal assault by confrontational evangelism. The Jesuits made no secret of their faith, but did not openly emphasize their missionary purpose. They showed great interest, rather, in Chinese culture, and when asked why they had come they would often reply that the fame of Chinese civilization had reached them in their own countries and that they had desired to see for themselves the wisdom and high moral development of the Chinese. At the same time they made sure of their own mastery of areas of learning in which the science of the West was superior to that of China, particularly in the field of the natural sciences in

about which Chinese intellectuals were insatiably curious. (Fulon-Miller, p. 236 f.) The Swiss watch and Italian geography and German astronomy were more widely used as missionary tools by the Jesuits than even the Bible. But they did make effective use of Christian literature in the form of beautifully written theological tracts, usually presented as philosophical discussions.

3. Sociological and political pragmatism. The Jesuits were pragmatists, not doctrinaire idealists in matters of mission policy. When they first entered China, wishing to gain recognition as men of piety and religion and not attract attention as foreigners, they took off their priestly robes and dressed as Buddhist monks. Later, when Ricci discovered that the Buddhists were not as greatly respected as he had thought, but were considered illiterate and lazy, he promptly ordered the missionaries to change their dress to that of a more prestigious class, the Confucian scholars. This same principle of pragmatism led them to direct their efforts toward the ruling classes rather than the masses, in the hope that thereby they could influence the Chinese court to open up the country freely to the propagation of the Christian religion. Ricci tried to reach the Ming Emperors, and after the fall of the Ming, his successors, Adam Schall and Verbiest, were at last successful in gaining the favor of the new Manchu rulers. The policy was finally vindicated when, in 1692, the Emperor K'ang Hsi, who was greatly impressed by Verbiest, granted an edict of toleration, and for the first time in some 300 years the Christian faith was again officially legal in China.

But in that same 17th century that witnessed the height of Jesuit success in winning victory, saw → *Strange Paradox Involves* } B →
 That victory, however, ~~was~~ soon followed by disaster. It was these same principles of accommodation and pragmatic adaptation to circumstances ^{which had brought success} that soon embroiled the Jesuit missionaries in a controversy which was to divide the Catholic missions against each other, cripple the Chinese church, alienate the Imperial Court, and finally lead to the dissolution of the Jesuit Mission itself. It is called the Rites Controversy, and lasted for a hundred stormy years, from 1643 to 1742.

The main point at issue was whether Christians should be allowed to participate in the Chinese rites of ancestor worship. Other issues were also involved, such as what Chinese name should be used for the Christian God, and how far Christians might follow Chinese funeral customs, but the central issue was ancestor worship. The Jesuits said that Christians should adapt as far as possible to Chinese ways and "baptize" the rites for Christian use. But other Catholic missionary societies, notably the Dominicans, jealous of Jesuit success condemned the policy as a compromise with heathenism.

The Dominicans took their charges to the Pope. Was it right, they asked, for Chinese Christians to contribute to community sacrifices to pagan divinities; to attend official sacrifices if they concealed under their clothes a cross; to take part in sacrifices to Confucius and to honor the ancestral tablets? The answer of the Pope, in an edict of 1645, was "No". But the Jesuits at once objected that the Dominicans had misrepresented their policy, and explained in great detail to the Pope what they really taught. So in 1656 the Pope reversed himself, ^{with a typical papal compromise.} while the practices described ~~and~~ by the Dominicans were wrong, as described by the Jesuits they were all right. The edict permitted Chinese Christians to observe all civil and political ceremonies, and even "ceremonies in honor of the dead" provided that

Large lines to see Jesuit missions in his own lifetime - in India, Indonesia, Japan, the Congo, America, the West Indies, Abyssinia

Lat. III, p. 33

Ethiopia

Jesuits try to take Abyssinia to Rom Qd. For a time ^{they were welcomed as} allies against Moslem Turks. In 1555 Pope named a Jesuit Patriarch of Ethiopia - and an Ethiopian by ~~name~~ ^{became} RC - but was murdered for his defection. A reaction set in, ^{and the} ~~Jesuits~~ ^{were} persecuted & driven out. (Lat. III, p. 79f.)

Paraguay - ^{Thomas} ~~one~~ ^{of the} most ambitious ^{all the} Jesuit ^{missions} projects. The whole country was turned over to them by the Spanish King. They gathered Indians into villages; they ~~also~~ had its own chh. ~~They~~ ^{The} Jesuits were organized ^{the Indians into} an army to protect themselves vs. slave traders. ^{Indian} ~~part~~ ^{part} of ~~the~~ ^{part} in addition to Paraguay, parts of what are now Bolivia, Argentina, & two whole states of Brazil. But tragically it crashed to an end in 1767, when Spain decided the Jesuits had so indigenized, that ^{Latamette III, pp. 154 ff.} Paraguay was too much an Indian state, rather than a loyal Spanish colony. Latamette writes,

"If in no other section of Spanish America had a group of mission armies unwhitened Indians arisen to such promise, in no other was the eventual ruin so sadly spectacular." (Lat. p. 156)

Indochina (Vietnam). In 1615, ^{the} Jesuits driven from Japan, ^{found a mission in Indochina.} At first, accused of bringing a severe drought that parched the land, they were expelled. The king called them back; the rains came, & they had great success. There in Vietnam, one of the great missing strategists of the order, Alexander of Rhodes, saw that if ~~the~~ a continuing chh ^{was} to be built in Vietnam it must have Vietnamese clergy - not Portuguese or Spanish. He journeyed all the way to ~~Rome~~ Rome with this novel, & rather shocking ^{religious} proposal. ^{and a little earlier that success} It was the right idea for the right time. Rome, seeing the success of the mission order, ^{was} ^{begin} to assert some rights of central direction in the planting of the chhes. It failed, in 1622, its own papal mission center, the Society for the Propagation of the Faith (the Propaganda) ~~as~~ as a school for the training of missionaries. It was an attempt to free missions from the ups & downs of succeeding popes who might be or not be interested in missions - and at the same time, free RC missions from too much dependence on colonial powers. The Propaganda listened to Alexander of Rhodes gladly, & made ~~the~~ plans to educate ~~the~~ ^{young} ~~men~~ ^{men} from each nation in which RC had missions (Latamette III, p. 297, 34). ^{Not abandoned, however, until 1940.}

their superstitious features were removed, and even permitting the superstitious ceremonies in Christians attending them at the same time disavowed the superstitious features with a public protestation of their faith. (Latourette, History of Christian Missions in China, N.Y., Macmillan, 1929, p. 135 ff.)

Despite the compromise, the controversy spread. Against the Jesuits were the Dominicans and the French Mission. For the Jesuits were the Franciscans, the Augustinians and the only Chinese bishop in China, a Dominican. In 1700 the Emperor K'ang Hsi tried to help his Jesuit friends with an announcement that "honors paid to Confucius" were only to Confucius as a legislator and not to Confucius as a religious leader; and that ancestral rites were only a "demonstration of love and a commemoration of the good the dead had done during their lives". (Latourette, op. cit. p. 140). But though the Jesuits had the Emperor and most of the China Catholic missions on their side, in ~~the~~ the Roman church it takes just one vote to win a controversy--the Pope's. And in 1704 the Jesuits lost that one important vote.

On Nov. 20, 1704, Pope Clement XI confirmed a decree of the Inquisition ruling against Jesuit policies in China. It contained three main points:

1. It forbade the use of Shang Ti, and T'ien as the Chinese name for God, but permitted the use of T'ien-Chu (Lord of Heaven).
2. It forbade Christians to take part in sacrifices to Confucius or to ancestors.
3. It forbade ancestral tablets marked "the throne of the spirit of the dead", but permitted ancestral tablets if they carried only the name of the dead ancestor.

The reaction was stormy and violent. The Pope sent envoys to try to enforce the decrees, and to persuade the Jesuits to accept them. The envoys failed. The Pope issued papal Bulls (decrees) threatening all who opposed his decision. But the Chinese Emperor, whose sympathies were all with the Jesuits, simply refused to allow the Bishop of Peking to post the Bulls or publicize them. He said, "If the Pope can't enforce a Bull against the Jansenists in Catholic France (referring to a dispute with Augustinianism there), how can he enforce one against Christians in non-Christian China." Not until 1742 was the Pope able to enforce his decision and demand absolute submission from Catholics in China, but by then he had so angered the Chinese Emperor that a wave of persecution set in from which the church did not recover for a hundred years. In 1717 all Chinese Christians had already been ordered to renounce the Christian faith.

Much can be said on both sides of the controversy. On the one hand the papal position protected the integrity and purity and uniqueness of the Christian faith, which is important. But on the other, it unavoidably stigmatized the Christian faith in China as foreign and un-Chinese; and it led directly to the break-up of the most successful missionary society the Catholics had ever had in China, the Jesuits. For its resistance against the Pope the Society of Jesus was dissolved by Rome in 1774. Whatever the merits on either side of the controversy, the net result was a hundred years of persecution and an abrupt end to church growth in China.

Hist. of Missions

Feb. 4 - Periods of History: Winters, Neill, Lalonde

Feb 6 - " " Barrett

Feb. 8 - Discussion of periods.

Feb. 11 The Jewish Period. - The Greek-Roman Period.

Feb, 13 Discussion of Rome. Ulfilas I

Feb. 15 - Discussion

The Gospel Advances Beyond the Boundaries of the Roman Empire.

Feb. 18. N.F. Ulfilas: 311-383. Discussion of German. - p. 16

c. 311-383

Book translation - p. 15

N.W. Martin & Tom ³¹⁶⁻⁴⁰⁰ - p. 15. b. 316 (not long after Ulfilas.)

c. 316-400

5. (Translation - c. 330 A.D. + Ke. Evans & G. Harper - p. 18.

E. East - ^{Father - Basilian} ^{first bishop of Ulfilas} Persecution in Persia - 339-379.

Taken 170 Borden 150
Borden 196
20 extra pp. 215.

Summary: - numbers, p. 13 b.

advance - Lalonde - & reasons -

Kings - Gundaphar, Abgar VIII, Tiridates ^{Ezana} Constantine / I Shalpus II - 339-379.

Feb. 20. Smith - Ethiopia + Eusebius (c. 330 AD). - p. 18.

Summary - 300 A.D. - p. 13

Summary - p. 14

Feb 20, 1942

When the Manchus captured Peking in 1664, the Ming court retreated to the south & lived in Guilin and other cities. Jesuits, who accompanied the court, converted most of the royal household to Christianity. The mother of the last Ming claimant to the throne was baptized Mary, his wife, Anne, & his son, Constantine. Even the governor of the province & the Commanding General of the Ming forces were X'ns.

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